

I-7



The OUTLOOK



of MISSIONS



St. Peter's Church at Mahasamund, India

Dr. M. P. Davis, Missionary in Charge of the Station,
and Associates in the Evangelistic Work.

The Outlook of Missions

905 SCHAFF BUILDING, PHILADELPHIA, PA.

Published Monthly, September to June, inclusive, and bi-monthly during July and August, by the Board of International Missions, the Board of National Missions, and the Woman's Missionary Society of General Synod, Evangelical and Reformed Church

JOHN H. POORMAN, Editor-in-Chief

Charles E. Schaeffer, National Missions

Mrs. Edwin W. Lentz, Woman's Missionary Society

A. V. Casselman, F. A. Goetsch, International Missions

Men and Missions

Subscription: One Dollar Per Year, Payable in Advance

Send all Remittances to "The Outlook of Missions," Room 905, Schaff Building, 1505 Race Street, Philadelphia, Pa. Entered as Second-class Matter June 12, 1909, at the Post Office at Philadelphia, Pa., under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized on June 29, 1918.

CONTENTS

Good Friday in Tegucigalpa.....	129	"The Field is the World" (Illustrated Insert)	
New Assets—The Returned Missionaries.....	130	"Forth With Thy Message Send Us, Thy Love and Light to Show"—Part II.....	145
My Morning Watch.....	131	The Command of God.....	146
Christian Fellowship Deputation.....	131	Hear That Macedonian Call!.....	147
On Behalf of China.....	132	News from Afar.....	148
Getting Started and Kept Going.....	133	Men and Missions.....	150
National Christian Mission.....	134	Friends of God in India.....	151
Missionary Quiz.....	135	"Sharps and Flats".....	152
A Meditation—Gold Alchemy.....	136	Indian Mission News.....	154
Testimony of Mrs. Djou.....	137	Missionary Conferences.....	156
Music in Spite of War.....	137	Life Members and Members in Memoriam.....	156
Christmas Festivities at Hsichow.....	138	In Memoriam.....	156
Leprosy and Hinduism.....	140	The Man Around the House Says.....	157
Ripe for Religious Work.....	141	Momentum 'or the Meeting—Materials and Methods..	158
My First Year in Honduras.....	142	Girls' Missionary Guild.....	159
Hua Chung College.....	143	She Hath Done What She Could,	
Some Hawaiian Statistics.....	144	Have You?.....	Third Cover Page

DIRECTORY

Board of National Missions

President: Rev. Purd E. Deitz, D.D.
Vice-Presidents: Rev. F. R. Darjes, D.D., Rev. H. N. Kerst, D.D.
General Secretary: Rev. J. J. Braun.
General Secretary Emeritus: Rev. Charles E. Schaeffer, D.D.
Recording Secretary: Rev. Charles Enders.
Treasurer General Fund: Elder Maurice G. Lipson.
Treasurer Church-Building Fund: Elder O. C. Grueninger.
Eastern Field Secretary: Rev. Wm. F. DeLong, D.D.
Secretary Department of the Northwest: Rev. Theodore P. Bolliger, D.D.
Hungarian Secretary: Rev. Alexander Toth, D.D.
Missionary at Large for the Volga Germans: Rev. Paul Jueling.
Members of the Board: Rev. Purd E. Deitz, D.D., Rev. F. R. Darjes, D.D., Rev. H. N. Kerst, D.D., Rev. Charles Enders, Rev. H. H. Lohans, Rev. Josias Friedli, D.D., Rev. D. Baltzer, Rev. William J. Rupp, Elder Emory L. Coblenz, Esq., Elder Maurice G. Lipson, Elder O. C. Grueninger, Mrs. Mae F. Ashbrook.

Board of International Missions

President: Rev. Theo. R. Schmale, D.D.
First Vice-President: Rev. T. W. Hoernemann, D.D.
Second Vice-President: Mrs. Ida Pauley.
Recording Secretary: Rev. Gerard H. Gebhardt.
Treasurer: Paul H. Schulz, Esq.
Department of the East
Executive Secretary: Rev. A. V. Casselman, D.D.
Assistant Secretary: Rev. John H. Poorman.
Field Secretary, Central Area: Rev. Herbert H. Casselman.
Department of the West
Executive Secretary: Rev. F. A. Goetsch, D.D.
Members of the Board: Rev. Theo. R. Schmale, D.D., Rev. T. W. Hoernemann, D.D., Mrs. Ida Pauley, Rev. Gerard H. Gebhardt, Paul H. Schulz, Esq., Rev. Nevin C. Harner, Ph.D., Dr. George W. Hartman, Miss Ruth Heinmiller, Rev. Edgar F. Hoffmeier, D.D., Rev. August C. Rasche, D.D., Rev. J. Otto Reller, Rev. Theophil H. Twente.

Woman's Missionary Society

President: Mrs. F. W. Leich, 10 Boulevard, Shelv, Ohio.
Vice-Presidents: Mrs. L. L. Anewalt, 1036 Walnut St., Allentown, Pa.; Mrs. D. J. Snyder, 29 Division St., Greensburg, Pa.
Recording Secretary: Mrs. D. E. Remsberg, 607 Maiden Lane, Roanoke, Va.
Corresponding Secretary: Mrs. M. W. Baho, 15 Aberdeen Ave., Dayton, Ohio.
Treasurer: Miss Mathilde Berg, 2425 N. 32nd St., Milwaukee, Wis.
Executive Secretary: Miss Carrie M. Kerschner, 416 Schaff Bldg., 1505 Race St., Philadelphia, Pa.
Secretary of Literature: Miss Greta P. Hinkle, 416 Schaff Bldg., 1505 Race St., Philadelphia, Pa.
Secretary of Girls' Missionary Guild and Field Secretary of Girls' Missionary Guild and Mission Band: Miss Ruth Heinmiller, 2969 W. 25th St., Cleveland, Ohio.
Director, Educational Commission: Mrs. Edwin W. Lentz, 904 Schaff Bldg., 1505 Race St., Philadelphia, Pa.

Secretary of Printing: Mrs. Henry Gekeler, 3861 W. 20th St., Cleveland, Ohio.
W. M. S. Editor, Outlook of Missions: Mrs. Edwin W. Lentz, 904 Schaff Bldg., 1505 Race St., Philadelphia.
Secretary of Thank Offering: Mrs. William C. Treston, 229 West Apsley St., Philadelphia, Pa.
Secretary of Life Members and Members in Memoriam: Mrs. Nevin E. Smith, 210 Broadway, Hanover, Pa.
Secretary of Christian Citizenship: Mrs. F. E. Boige grain, 1156 N. Bever St., Wooster, Ohio.
Secretary of Stewardship: Mrs. V. E. Walenta, 514 School St., Kohler, Wis.
Secretary of Central West: Miss Helen Nott, 2938 N. 9th St., Milwaukee, Wis.
Historian: Mrs. Irvin W. Hendricks, 18 N. Third St., Chambersburg, Pa.
Secretary of Organization and Membership: Miss Carrie M. Kerschner, 416 Schaff Bldg., 1505 Race St., Philadelphia, Pa.

Literature Depositories

416 Schaff Bldg., 1505 Race St., Philadelphia, Pa.

2969 W. 25th St., Cleveland, Ohio

The Outlook of Missions

VOLUME XXXIII

MAY, 1941

NUMBER 5

Our Motto: *The Church a Missionary Society—Every Christian a Life Member*

Good Friday in Tegucigalpa

HERBERT H. CASSELMAN

Field Secretary
Board of International Missions

THE big event here in Tegucigalpa is the Holy Week celebration, culminating in the processions on Good Friday and Easter. The business of the city ends on Wednesday evening and is not resumed again till Monday. The stores are closed, no newspapers are published, the airplanes are not running, the post office is closed and you can't even mail a letter. The activities center about the old cathedral which is really an attractive structure in Spanish architecture erected in 1765. The interior, too, is somewhat impressive, though a little too garish to be artistic. Crowds are coming and going all the time, walking slowly down the aisle past the altar and out through a side door. Policemen are stationed along the line to keep them moving. Many of them are in holiday mood, but many others take it very seriously and stop in the pews or at the altar to kneel and offer their prayers. One cannot help but respect the promptings that bring the people to this kind of a festival and it is impressive to see a whole city engaged in an act of worship. But neither can one escape the fact that it is a superficial, almost a vulgar, perversion of the truth and simplicity of the Christian faith.

Part of the time I had as my guide a young man who has a position in the post office. He tells me that his ambition is to be a lawyer and he has completed three of the five years of collegiate preparation that are required. He is an intelligent young

chap and well versed in Honduran history so is able to answer most of my questions. I asked him to go along with me on Good Friday to help me get around and carry my cameras.

The activities for the day began with a procession at 10 o'clock commemorating the death of Christ, and it proceeded through the streets for a number of blocks. A drummer boy and a bugler were in the lead, announcing its coming, and they were followed by other boys dragging heavy chains and pounding the pavements with them. Then came a life-sized figure of Christ clad in a robe of purple and bearing a cross. It is a gruesome figure, indeed, but seemed to be wonderfully impressive to many in the crowd for they often dropped to their knees on the pavement as the figure passed by. After they had proceeded a block or so another figure appeared and my companion told me it was Mary Magdalene. Further along a third figure was added and I was told that it was Simon who bore the cross part of the way, though we were so far away that we could not see just what was taking place. Thousands of people followed the procession for two hours. The women all wore black shawls and most of the men had something black in their clothing somewhere.

Then in the afternoon about four o'clock there was another and much more elaborate procession in commemoration of Christ's death and burial. It was led by a band

playing a dirge. The first figure was that of St. Peter and he was followed by fifteen or twenty others, though I could not recognize or discover just whom they represented. Many of them were winged representations of angels. There were six or eight live models among them, and these parts were taken by young women elaborately and beautifully dressed. In the middle of the procession was a life-sized figure of the body of Christ in a sort of glass coffin profusely decorated with flowers. These figures were all carried by men dressed in black, and following them came long columns of women carrying candles. My guide told me that everybody would be dressed in black for the afternoon affair and he was not far wrong. He excused himself after we had lunch together and went home to put on a black suit and a black tie.

Just how to look upon such a demonstration one hardly knows. I suppose there

are some folks who are helped by it, but surely as people become more intelligent they become less receptive to its influence. I watched the crowds and I saw that a pretty large part of them just stood in the background and looked on, and I fancy that, though they have not broken with the church, they just accept it as an interesting bit of pageantry. I tried to lead the young man I was with to express himself and my impression was that he hardly knew what to think about it. Although he observed the old custom of wearing black, that is about as far as his participation seemed to go. Of course, we Protestants could use more pageantry, but it surely ought to be more deeply rooted in spiritual truth than this demonstration on Good Friday. I can think of no real difference between the things that have been staged here and the Buddhist and Shinto festivals I have seen in the Orient.

New Assets—The Returned Missionaries

Federal Council Bulletin

TURMOIL abroad is bringing a little-publicized problem and opportunity to the churches of America. Highly qualified missionaries are being drawn out of Eastern Asia and the Near East because of upheavals in the countries where they have been working.

The training, the broad understandings, the personality ratings are high in this selected personnel. But in many cases their foreign service assignments in rural work, in education, in public health, in the preaching ministry have prevented their maintaining close touch with individual home churches. Consequently, the problem of their re-absorption now arises. They are servants of the Church, having consecrated their lives to it.

The opportunity is linked with this problem—the opportunity of utilizing with high effectiveness this unusual resource of experience, background, conviction and Christian accomplishment in the souls and persons of these missionaries. As our

agents abroad they have overcome formidable barriers and rebuilt shattered structure. They have seen Christ remake individuals and redirect societies. They have been a part of Christianity in creative action. They have tested it. They know it. They believe in its dynamic, its realism. They see it clearly, from personal experience, for what it is, *the power, the way.*

These missionaries, drawn in beside our strongest leadership, can do much to revitalize the American churches at a time of unusual opportunity. They can interpret the underlying spiritual unity of the Church in a world that seems all shattered. They can demonstrate that Christian fellowship which alone today functions across all barriers of nation, race and ideology. They can bring to an American church and society a sense of certainty and clear direction. Having seen, their faith is founded. Having done, they would do yet more. We owe it to them and to our churches to enable them to find places for significant service at home.

My Morning Watch

KARL H. BECK

I CLOSED my eyes and stood in contemplation. Sounds and sights poured in upon me from all sides. My imagination transported me, not to another environment, but to another time.

I see imposing gateways topped with tiled canopies, colored and curved, and frilled as only the Orient has ever known the artistry to produce. Beyond those gates ranged court upon court of administration buildings. Flanking the gates, at their front, are pairs of stone lions, or dragons, or other reproductions in stone of mythology's imagined monsters.

I feel the warm breath and the eager press of a surging, eager throng. My ears resound with the crackle and crash of fire-crackers, small and large; scintillating through the less deafening periods comes the brassy clash of cymbals, and the pentameter rhythm of tom-tom drums. The air is full of the sulphurous fumes of the fireworks, and the general atmosphere is one of celebration—of eager joy of a mass of people; joy of living—of being a part of the gala New Year throng.

Such, in my imagination is the orientation into which I am transported as I stand here with closed eyes and reflective mind. Then I opened my eyes and looked about.

The gateway is here: that is, some of it is here—but the starkest skeleton of its one-time ornate self. Beyond, where of-

icial stalls had ranged, now range heap upon heap of ruins. The street, where teemed that hilarious, playful holiday throng, is silent now. Only I stand here, and down the street I see a carrier of water who, when he sees me, shunts off onto a by-path. The present atmosphere is one of desolation, of glories departed, of mute compliance with the devastating attack of a new order.

Again I close my eyes and I try to contemplate what, say in a decade, say in a generation, in a century, the new order may bring!

It was early morning on the 1st of February that I walked out, through the frosty magic of the new born day, to keep my morning watch among the ruins of what once was the official yamen of the district capital of Lin Hsiang, along the banks of the Yangtze, a thousand miles interior from the Yellow Sea. Yesterday I came here to visit the group of faithful members of the Church who have remained through, and in spite of, the travails that are ushering in what some are pleased to call a "New Order" in the Orient.

My contemplation of the future, while worlds different from my contemplation of the past, has a setting of peace, and gladness; of light and life, because even among these ruins, the Gospel of Christ is here! Yoyang, China.

Christian Fellowship Deputation

IN the March issue of the *Bulletin* published by the National Christian Council of Japan there appears a letter which was sent to American friends of the Council in behalf of the deputation which is now visiting the United States. The letter reads as follows:

"As a result of study and discussion on the part of the Special Committee on Japanese-American relations appointed at the Annual meeting of the Council last November it has been decided to send a

Christian Fellowship Deputation to the United States.

"This deputation will be composed of Rev. S. Tada, of the Kochi Presbyterian Church; Dr. Y. Abe, Bishop of the Methodist Church; Rev. M. Kozaki, of the Reinanzaka Congregational Church; Dr. T. Kagawa; Hon. T. Matsuyama, M.P.; Miss M. Kawai, principal of the Keisen Girls' School; Mr. S. Saito, general secretary of the National Y. M. C. A.; Dr. William Axling, honorary secretary of the National Christian Council.

"In defining its mission the deputation has adopted the following six objectives: (1) To strive for a betterment of Japanese-American relations. (2) To strengthen the bond between the Christians of Japan and the United States. (3) To convey the greetings of the United Church of Japan and make clear the purpose of its establishment. (4) To give expression to the gratitude of the Christians of Japan for all that American Mission Boards and American Christians have done for the furthering of the Christian Movement in Japan during the past eighty years. (5) To discuss future policies of cooperation between the United Church of Japan and the Mission Boards and Churches of the United States. (6) To confer regarding the reorientation and reconstruction of the Christian Mission in Eastern Asia in its relation to the Christian Churches of Japan and the United States.

"It is, of course, understood that the American church leaders will have suggestions to make and subjects to propose.

"The deputation is a unit in believing that war is not the way out of the present tension between the two nations. It will

therefore strive to preserve peace. However it does not think of its mission in political terms. It is determined to keep it a clear-cut Christian venture. As its name indicates it is a Christian fellowship deputation. Through mutual prayer and conference with American church leaders, it will strive to deepen the fellowship between the Christians of the two nations and explore possibilities of cooperative effort for the future in the Kingdom task.

"The deputation will welcome suggestions favorable or unfavorable which will help it to carry out its important mission. Especially does it crave your earnest and continuous prayers.

"In behalf of the deputation,

Yours most sincerely,

M. TOMITA, *Chairman.*

T. MIYAKODA, *General Secretary.*"

The members of the deputation from Japan met with representative leaders of the Federal Council of Churches and the Foreign Missions Conference of North America, at Riverside, California, April 20-25. A meeting with representatives of Mission Boards having work in Japan will be held in May.

On Behalf of China

"**B**LESSED is the man who, when he has shared with those in need, follows his gifts with his imagination. Doubly true is this for him who sends a gift to China and follows it with his mind's eye, for he will see marvelous things accomplished.

For every three cents he has given let him think of an anxious mother from whose heart he has lifted the burden of care for a whole day.

Or, remembering that half a cent will provide a big bowl of steaming rice, let him imagine that he sees the sparkling black eyes of hundreds of Chinese boys and girls who are his guests, and hears their shouts of gratitude.

Or let him think of men whose business has been suddenly wiped out by bombs, starting again with a capital of sixty cents (ten dollars in their money), loaned from his gift. Let him picture them returning with beaming faces a few months later, when they report that they are on their feet again and have come to repay the loans.

Or let his imagination lead him into a hospital where doctors and nurses are skillfully and tenderly caring for scores of civilians wounded in an air raid, with himself as loyal partner in these works of mercy because he has furnished the money for anesthetics that deaden pain, and bandages and medicines that bring relief.

Once he has seen these marvelous results he will know in his inmost soul that it is more blessed to give than to receive."

The War Emergency Relief Commission, 1720 Chouteau Avenue, St. Louis, Mo., will welcome your contribution for China Relief.

National Missions

CHARLES E. SCHAEFFER
Editor

Getting Started and Kept Going

MANY are the preliminary steps which must be taken when a mission is to be enrolled by the Board of Home, or now, National Missions. These steps vary with different situations. In some instances the initiative comes from a Classis, a Synod or a local group of ministers or church members. In such cases the attention of the Board is directed to the possibilities of such a new interest. The Board then sends a representative on the field, sometimes it is the General Secretary, or some other member of the Staff, as the Departmental Superintendent; sometimes it is a lay worker, whose services have been secured for this purpose. A survey of the field is then made to ascertain the number of residents in the community, the type of people, their church relations and their willingness to cooperate in such an enterprise. All this material thus gathered is carefully scrutinized and analyzed in the office, and the whole picture is then presented to the Board for consideration. Not infrequently representatives of the Classis or the Synod appear before the Board to support the overture to open a mission.

If the Board takes favorable action, further steps are now required. The work must now be definitely started. Sometimes a nucleus has already been established by local parties. This furnishes the cell around which the interest grows. Frequently there is no building, no definite site, no organization. Consequently, a location must be selected; oftentimes a dwelling house is either rented or purchased for the use of the mission. It may be in the earlier stages local ministers or consecrated laymen and women may carry the religious services for a time. Then a missionary must be secured. To select the right type of man for such work is not always an easy mat-

ter. Some denominations, like the Lutheran Church, have special men who make this kind of work their specialty. They have been trained by experience to render most effective service along this line. In our Church we do not have this type of itinerant ministry. Consequently, we must seek them out among others. Oftentimes, the Board feels justified in taking a minister from a mission that is well under way—one who has given proof of his ministry in this type of work. Now he gets on the field; now he must follow out every lead possible to gather a membership. He must be a diligent pastor, a ringer of door bells, an organizer, a good preacher, an executive, a builder, a man of strong faith and hope. Not any one can do this work. It requires one that is exceptionally well qualified for the task. Unless the mission gets "well born" it will be handicapped for many years, and then become a rather costly experiment.

Such a missionary must be supported. Where is the support to come from? The mission itself is not able to support him. Consequently, the whole Church pools its resources with the Board of National Missions and the pastor's support is provided for almost entirely by the Church at large through its Board.

But this is not all that needs to be done. A suitable building must be erected to house the mission. The mission cannot supply the necessary funds. It has no credit in the banks, it has no collateral. Here again the Board steps in; through its Church Building Department it advances the money needed to erect a building. Now, from a psychological point of view it would be wise to put up a permanent, commodious, well equipped plant. But this involves a large outlay of money. Fur-

thermore. there is no way to determine at the initial point, how much of an equipment the mission will need. So it is generally the policy to erect only the first unit of a plant and await further developments as the mission grows. But the Board cannot make a present of this building to the mission. Its funds do not allow this. In due time the money must be paid back to the Board in order to enable it to repeat this process elsewhere. In a number of instances the Board holds title to the property until such time as the numerical and financial ability of the mission warrants the vesting of the title in itself.

All that has been indicated above with reference to the Board's interest and cooperation in the mission is only one phase of the Board's relationship. The Board assumes responsibility for the supervision of the mission in all its activities. Frequent visits, conferences with the missionary and the consistory, stated reports — personal communications — all are involved in the

care of these mission churches. Finally, sometimes sooner or later, the mission goes to self-support. It has then reached the status when it can function without aid from outside itself. Before this happens, however, the mission is definitely integrated into the program of the whole Church, so that from the very beginning it makes its contribution to the life of the denomination.

A mission must never regard itself as an end in itself. It is a means to an end. Only thus can its genesis, its growth, and its gratuities be justified. From all this it will be observed that the starting of a mission and its development is a far more difficult task than some folks may imagine. But when it is remembered that fully fifty per cent of all the churches in the Reformed group, at some time or other, in some form or other, received aid from the Board, it must be acknowledged that the work is eminently worthwhile and therefore merits the whole-hearted support of the Church at large.

National Christian Mission

THE National Christian Mission conducted by the Department of Evangelism of the Federal Council was concluded the latter part of March. It started last September in Kansas City and closed in Los Angeles, covering 22 of the larger cities in the country. A few facts and figures will set forth the magnitude of this enterprise:

More than 5,000 men and women in the local communities were engaged in making preparatory arrangements for the Mission in these cities.

One hundred and ninety-one speakers served in the Missions. In this number 30 different States were represented and five foreign countries; 15 bishops, 102 pastors, 33 educators and 41 laymen and women participated. These services were rendered without any remuneration or honorarium; only the necessary travelling expenses were paid. The speakers traveled over 1,000,000 miles. On an average there were 280 ap-

pointments in each city, a total of 6,160 appointments in the twenty-two cities, and only three of these appointments were missed!

The program for each Mission had a wide range, touching life at many points, including mass-meetings, forums, seminars, High Schools, Colleges, Clubs, Prisons, Labor groups. A total of 403 Clubs were addressed by speakers; one of these Clubs, the Rotary at Los Angeles, had over 800 men present. The ministers' meetings each morning were attended by a total of 24,421 ministers. There were 104,000 women who attended the meetings arranged for them. Addresses were delivered daily over the radio in practically every city visited. A week-end Youth Mission was held in each center. The mass-meetings varied in attendance from 6,000 to 14,000. Large space was given the Mission in the daily papers. Following the Mission in most cities, out-state Missions were held for sev-

eral days. Dr. Guy H. Black followed each Mission with a strong evangelistic program in order to organize the churches to reach the unchurched.

No such movement on such a wide scale had ever been conducted across this continent. It is too early to evaluate the spiritual impress made or the results achieved. But this cannot be otherwise than helpful to Christianity in this critical hour. The Mission came at a time when men and

women in America needed to have their faith undergirded by the Gospel of Jesus Christ.

No wonder, then, when the leader of the Mission, Dr. Jesse M. Bader, of New York, made his report to the Federal Council on March 28th, special resolutions were passed, commending him for his indefatigable labors and his inspiring leadership in this remarkable Christian movement.

Missionary Quiz

CORRECT answers to the questions under the Missionary Quiz in the March issue of THE OUTLOOK OF MISSIONS were sent by Miss Sue L. Dechant, Norristown, Pa.; Rev. A. George Schmid, New Holstein, Wis.

The answers are:

1. Rev. Samuel Weyberg.
2. Rev. Jacob Dechant.
3. Rev. John Gantenbein.

What Is My Name?

Question I.

Clue 1. I was born February 14, 1846, in Lebanon County, Pa., worked on the farm until 1862 when I enlisted as a volunteer in the Union Army. Being only 16 years old I was rejected as being too young. Re-enlisted in 1863 and my regiment was the first to arrive at the battle of Gettysburg. After an honorable discharge I taught in Bethany Orphans' Home at Womelsdorf. In 1873 I graduated from Franklin and Marshall College, and three years later from the Theological Seminary.

What is my name?

Clue 2. I started my ministry at New Providence, Lancaster County, and in 1883 moved to Emporia, Kansas. I then became Superintendent of Missions in the Interior Synod and served in this office for fourteen years. During this time I organized many mission churches in the Middle West. I traveled extensively over this vast territory and on one occasion when I reached home I found that one of my children had died during my absence.

What is my name?

Clue 3. After I relinquished my work as Superintendent of Missions I moved to Ohio where I served in a number of pastorates, including Sugar Grove, Apple Creek, and other points. A few weeks after the death of my wife I followed her and I died December 4, 1928, and my body is buried at Apple Creek, Ohio.

What is my name?

Question II.

Clue 1. I was born near Harrisburg, Pa., on February 7, 1802. My father was a Roman Catholic, but my mother was Reformed, her brother being a prominent minister of the Reformed Church and I was brought up in the Reformed faith. I was confirmed by a minister who afterwards became the founder of the Church of God. I attended the formal opening of the Theological Seminary at Carlisle and was one of the first ministers educated in this institution.

What is my name?

Clue 2. In 1828 I was ordained as a missionary and intended to labor in destitute regions of the West. Setting out on my journey westward I came as far as Chambersburg where I was persuaded by the Reformed pastor there to go as a missionary to North Carolina. With my newly wedded bride, a granddaughter of one of the leading ministers of the Reformed Church, I went to Lincolnton, N. C., a journey which took two weeks. I labored in the South for twelve years, often

visiting Reformed Churches in South Carolina. I was present at the organization of North Carolina Classis, 1830, and preached the English sermon.

What is my name?

Clue 3. After I left North Carolina in 1840 I served in a number of pastorates in Pennsylvania and for thirteen years in Maryland. At a time when most men lay down their work I engaged in missionary activity in serving a number of weak and disabled congregations. When I ceased my ministerial labors in Harrisburg at the age of 80, I moved to Lancaster where I died March 12, 1885, and my body lies buried at Mechanicsburg, Pa. Of me it was said that the missionary spirit characterized me from the day I left the Seminary until I lay on my death bed.

What is my name?

Question III.

Clue 1. I was born the son of a Reformed minister on Christmas Eve, December 24, 1801, in Martinsburg, now West Virginia. My parents moved to Ohio in 1809 and lived in a log cabin near Dayton. I studied theology under my father and while still quite young I assisted him in ministerial duties. Seven of the congregations, three of which were mission points, requested Ohio Classis to ordain me. I traveled 200 miles on horseback to attend the meeting

at New Philadelphia where I was ordained June 15, 1824, the service being held in the Court House.

What is my name?

Clue 2. I settled in Dayton, Ohio, and organized the First Reformed Church in Dayton in 1833 with six members. For 30 years I labored in a charge near Dayton which was regarded as the foremost charge in that part of the Church. From 1824 to 1885 I served 15 congregations, a number of which I organized. It was said of me that I was more widely known than perhaps any other man that ever lived in the Miami Valley.

What is my name?

Clue 3. I took an active part in establishing a Theological Seminary in the West and in founding the school which afterwards became Heidelberg College. I was also partly instrumental in starting the *Western Missionary* which later became *The Christian World*. I was President of Ohio Synod when in 1842 the plan to unite the Eastern and Western Synods into a General Synod was first launched. I died May 9, 1885, at a ripe old age and my body lies buried in Woodlawn Cemetery, Dayton, Ohio. I was the last of the 13 ministers who formed Ohio Synod in 1824.

What is my name?

A Meditation - Gold Alchemy

WALTER M. HAUSHALTER

ANCIENT kings used to employ chemists in the silly and foolish effort to change iron or lead into gold. Any modern chemist knows the immutability of the elements and the folly of trying to change them. Old King Midas, turning all he touched into gold, capped the climax. He was a sort of Lucifer setting out to overthrow the laws of heaven. The Lord of the World long ago established a fixed ratio of gold and most of us today have the good sense not to try to upset the wisdom of the Creator. Let iron be iron and gold be gold.

However, we can and do constantly transmute gold into other things. For a dollar you can get a seat at a prize-fight or a musical concert, buy a round of drinks, a gaudy trinket or a meal. For a few dollars you can actually rescue a starving Chinaman from the pit of death. The missionaries say that for fifty dollars you can support a black evangelist for a year as he spreads the Gospel along the Congo. Pay your money and take your choice. And as you make your choice, realize that where

(Continued on Page 160)

International Missions

A. V. CASSELMAN
F. A. GOETSCH
Editors

Testimony of Mrs. Djou

*As reported by Mrs. Ward Hartman,
Yungtsui, China*

“You worshippers of idols, there is no meaning to your worship! It is empty. I, too, have knelt until my knees were sore chanting for hours before the idols and placing incense. There is scarcely a temple or shrine around here where I have not worshipped. I went everywhere. I went to Paotsing to worship in the temples there, all those around Yungtsui, Tsadong in town and country. I’ve been to them all. I’ve tried all the cults. I spent six months in the Tong San Society. I thought surely that by meditating, Buddha-like, for hours and abstaining from food, that I would find satisfaction there. But I did not. I tried other sects. I know all

about them. But it is only since I became a believer in Jesus that I found what for years I had been seeking—peace and joy. I am so happy. I am never sad. I used to be so afraid. I was afraid of the idols and very much afraid of the devils. But now I am never afraid. I am fatter and stronger in body too since I believe on Jesus.”

This testimony came from a woman now past sixty, Mrs. Djou, a very interesting talker with no education but with a zeal for the Lord, her life and testimony in harmony. She is a respected, stable Christian now, a deacon in the Yungtsui Church.

Music in Spite of War

A LETTER from Dr. Kate I. Hansen, dean of the Department of Music of Miyagi College, Sendai, Japan, gives the following interesting account of the activities of the music department of Miyagi College:

“Miss Porter’s concert was all we had expected of it, which is saying a great deal. She has a beautiful voice, and a fine musical background. The program consisted of a German group, then the great Beethoven aria, ‘Ah, Perfido!’ and two very well selected groups of modern songs. Our auditorium was filled, as usual, and the audience was enthusiastic, demanding sev-

eral encores. Miss Kriete’s accompaniments were beautifully played.

“Our girls are enthusiastic about Miss Porter, and our teachers, too, as they well may be. She is ideal for this school—outstanding voice, solid musical background, ability to work with others, clearness and force in teaching, special training in sacred music and the planning and conducting of worship programs, and, greatest of all, genuine religious faith and genuine missionary spirit, the spirit that made her sacrifice a fine position to come to Miyagi. You can imagine what a tower of strength she is to me at this time.

“One example I heard of when one of my girls, teaching in the Presbyterian school in Hokkaido, came to see me, and spoke with enthusiasm of their new head teacher who gave up a government school position to come to them, and who, she says, is so positively Christian that he is having a wonderful influence. She says he never misses an opportunity to make his influence felt.

“An interesting development here is the receipt of two definite requests, on the same day, from government high schools for our music graduates as teachers. For years they have been practically barred, for reasons you have heard. Of course, there is a general shortage now, but the Tokyo non-government conservatories should be sending out enough to fill the vacancies, I should think. Anyway, here

in the North these two schools are certainly not against the things Miyagi stands for. I think I wrote you of how we entertained the Miyagi Prefectural Association of Music Teachers before Christmas, showing them our work and giving them a concert, and of how very appreciative they were.

“Our school Y. W. C. A. shows the influence of the times, in an increase of earnestness. One form it has taken is the early morning prayer meetings. The students began them in November, in preparation for the special evangelistic meetings, and they have insisted on keeping them up ever since, meeting in the third story social hall every morning before chapel. I have never heard more deeply earnest prayers than in these little gatherings of the ‘two or three’. Nor have I ever attended better Music Department prayer meetings than the monthly ones this winter.”

Christmas Festivities at Hsichow

Extract of letter from Miss Gertrude M. Zenk, Central China College, Hsichow, Yunnan, China, January 8, 1941

WE HAD another very nice Christmas here this year! In many respects it was much like last year's. Again there was almost no exchange of gifts, and again it didn't seem to matter. Even now no Christmas greetings have come through from America. Most of my friends here in China had no Christmas cards to send—so they did one of three things: removed the name from an old card from last year and sent that on, made an original one out of local red paper, or just exchanged verbal greetings. I received several of each kind and they *all* meant a great deal to me!

If you have never spent a Christmas season in a place like Hsichow you can never imagine just how much like the First Christmas everything is. The whole primitive atmosphere—animals living in courtyards among people, men and women riding horses, mules or donkeys, perched on top of bedding, the mild climate, the small

in the towns, the simplicity of it all, and the orientalism! The longer I live here in Hsichow the easier it is for me to really understand and picture Bible stories. People here live almost exactly the same as the Jews did at the time of Christ. There are shepherds here, too, who “keep watch over their flocks”, and the festival dress of the wealthier of the local people is about as elaborate as we imagine the garb of the Three Kings to have been. Some of our students borrowed some of those heavily brocaded satins for their costumes when they presented the Nativity Play on the Sunday evening before Christmas. I have never seen more suitable garments anywhere.

On Christmas Eve we had our annual Carol Service. I am glad to say that I have heard nothing but favorable criticisms. Both Mr. Anderson and I were most pleased with the results of our ef-

forts because everyone seemed to enjoy the program so much. As usual, both choirs took part and several solos were sung by members of the college choir. Rev. Carl Liu, a Sheng Kung Hwei pastor, read all the scripture passages and led us in prayers. The service was well attended by students and faculty members and their families. The two choirs sat at the back of the chapel instead of at the front as they did last year. In this way those in the audience could really enjoy the music without having to watch the antics of the directors. They could see nothing but the evergreen branches, silver stars on the blue cloth at the front and sides, cut-outs of the Three Kings and of Bethlehem (cut from silver paper by one of the students), and two white candles on the altar. I'm sorry the paper is too bulky to permit my sending you a copy of the program. The best I can do is to copy it for you here; all the scripture and prayers and songs by the congregation were in Chinese:

Congregation: "O Come, O Come, Emmanuel".

Scripture.

Tenor Solo: "Comfort Ye My People," by James Yang, a student in both colleges.

Prayer.

Seminary Choir: "Break Forth, O Beautiful Heav'nly Light," *Bach* (in Chinese).

Scripture—Organ Solo: "Pastoral Symphony", from "The Messiah".

Recitatives: from the "Messiah", by Mrs. David Anderson.

Combined Choirs: Chorus of "Glory to God", from the "Messiah" (about 36 voices altogether. Mr. Anderson accompanied and I directed).

Aria: "Rejoice Greatly", by Mrs. Anderson.

Seminary Choir: "The Angels and the Shepherds", sung antiphonally in Chinese.

Congregation: "It Came Upon the Midnight Clear".

College Choir: "O Little Town of Bethlehem", sung to a new setting by W. Davies.

Scripture.

Soprano Solo: "Slumber in Thy Manger", by Grace Gwoh, a senior in Hua Chung.

Congregation: "Silent Night".

Seminary Choir: "Around the Manger", sung a capella in English.

Congregation: "The First Noel".

Scripture.

Seminary Choir: "The Three Kings", sung in English.

Contralto Solo: "Three Kings Have Come", by Mrs. Leonard Constantine.

Congregation: "Brightest and Best of the Sons of the Morning".

Scripture.

Congregation: "O Come, All Ye Faithful".

College Choir: "God Rest You, Merry Gentlemen", sung in English.

Seminary Choir: "What Child Is This"? sung in English.

Prayer.

Congregation: "Joy to the World", *Benediction.*

On Christmas morning we had a combined service with a communion service for all the denominations. It was an occasion long to be remembered. The chapel was filled to overflowing again, and the spirit was—I really can't think of an adequate adjective! After it we all went to the Market Square as we did last year to sing carols for all who wanted to hear. I'm glad to say that this year the local people were far more attentive than last year. I hope that means that we are making some kind of impression on them. They don't seem to look upon us so much as crazy "foreign devils" anymore. I believe I've told you before that several teachers from the local primary school have been baptized during the past year. Others are still receiving instruction.

From a new subscriber who received THE OUTLOOK OF MISSIONS as a gift from a friend: "I find THE OUTLOOK OF MISSIONS very interesting. In fact, I found it so interesting that I am convinced I should become a subscriber, which I assure you I will."

Leprosy and Hinduism

Some Experiences of a Missionary to India

H. A. FEIERABEND

ACCORDING to the Hindu religion, a leper suffers from his disease because of his sins in a former existence, since all the deeds of a person bear fruit in the next birth either by punishment or reward, and there is a long cycle of rebirths through the various species of living beings through which the soul may have to go. Thus a leper by the very fact of being a leper gets what he deserves.

On the other hand, a Hindu may give food to a leper, less out of mercy, but in order to earn righteousness for himself and thus have a better chance in the next birth. As far as I know, there is no organized work for lepers (of whom there are over 200,000 according to some estimates) among the 260,000,000 Hindus in India. The Christian Mission to Lepers was first to open asylums for these unfortunates.

At our outstation Arjuni, nine miles from Parsabhader, we have a leper clinic in charge of a catechist, who lives there and a compounder (druggist), who works in Parsabhader dispensary and comes once a week to give injections for leprosy. The building for the leper clinic was donated by a wealthy Hindu who spent about \$350 on it. Though it is a simple mud building it serves the purpose; and this wealthy landowner no doubt feels that he has earned quite a bit of righteousness. Indeed it is more than many others do, and better than a big donation to the temple of the God Hanuman or some other deity. To give for such a purpose may be due to Christian influence. Besides, educated Hindus are aware that many people had their disease arrested, and quite a few were cured by the treatments received in such clinics. At Arjuni there are nearly 60 on the roll. Some of these walk a number of miles to the clinic. The treatment for the unfortunates is free.

Some time ago a Hindu came to me with his wife saying that he could not get his children married, because people say his

wife has been a leper, in fact they wanted to put them all out of caste. A few years ago she had received treatment in our Arjuni clinic and was sent to the doctor again for examination, who gave her a certificate that she is free from leprosy. Whether this has satisfied his caste people is not known.

A woman was discharged from our asylum at Chandkuri as cured and came to live with her son in a village near Parsabhader. Her son is a Hindu. But during her stay in the asylum, she had become a Christian. Even though the son kept and gave her food separately, because she was a Christian he was so much threatened with expulsion from the caste till he finally had to tell his mother to go away and seek shelter elsewhere. She had no means and no friends, and we were unable to find out what became of her. To be put out of caste means to lose all social connections and privileges, such as marriage for the children, funeral, the use of the public bathing place and well, and the public barber, etc. The son probably had to give a feast to the caste in order to get back into good standing. If she had not been baptized, she would not have had any trouble like that.

Another old woman came back from our asylum, discharged as cured and returned to her son in a nearby village. The son is a poor farm laborer with a large family, who earns barely enough rice to keep body and soul together with the simplest of food. Often they only eat one meal a day, even though his wife helps to earn, working all day in the fields. There are five children and the mother to feed besides husband and wife. By caste rule he was not allowed to keep the old mother in the house, so he had to build a mud hut for her on the field quite a distance away from his house, and there the old woman, weak and helpless, without toes on her feet, or fingers on her hands, and with painful sores, lives

alone in a damp hut. The poor son does all he can for her, but would lose his caste, if he would take her near his house, because she became a Christian while at the asylum. A Hindu is a slave of the caste system, and the caste is unrelenting, cruel in its boycott of anyone who refuses to obey its rules. It is only among the educated people of the cities that caste rules are not so strictly observed these days.

It is hoped that some way may be found to take care of those whom we have to discharge from our asylum as cured, in order to make room for others infected with the

disease and in need of medical treatment, perhaps in an institution or colony, because Hindus, as a rule, will not care for these unfortunate ones, after they have become Christians, even though they may be free from the germs of leprosy. According to their idea, we may have healed their body, but we Christians have ruined their caste which Hindus consider a great sin. Of course, in our asylum no one is forced to become a Christian, yet the influence is such that nearly all inmates want to become Christians.
Parsabhader, India.

Ripe for Religious Work

*Extract of letter from Rev. F. L. Fesperman,
Sendai, Japan, March 25, 1941*

BEGINNING with April 1st, our regular Day Nursery will begin at Shinden, sixth year, with Miss Imai in charge. It will continue through till November. The town furnishes a small building again. That section of the city, right on the edge of Sendai, is now building up with mushroom growth due to factories being built there. We are told that some 30,000 people will be moved into that end of the town in the near future. It is now country, with fields all around, and since we have been active with our social service project there all these years, we feel that this will give us an opportunity to really do something for these people.

Therefore, we have all kinds of ideas and plans, and Miss Imai is very enthusiastic about it. If some people in the village of Shinden will rent or sell us a small lot cheaply, we may be able to put up a small building to accommodate the children. But as land is going very fast we must make a quick decision and get hold of something. Without a doubt this place is ripe for religious work, and the future should produce a church, though right now we are interested in reaching the people and helping the children who are coming into the community. Since we are

already there and have the good-will of the community, there is a great opportunity to do something.

The officials are encouraging us, and the prefectural office continues to donate small sums of money for our work. Last week we got an order for 24 yen, which is not much, but it shows that they are anxious to have us stay. So, with Matsubara (half-mile from Shinden), Shinden, and Kaneyama, I have as much as I can really do. There will be other openings, I am sure, and many of the abandoned churches will by and by come up for re-openings.

Last week-end I went to the West coast to preach in the Tsuruoka Church. I used to go there years ago, and they kept asking me to come. I spoke in Sunday-school; preached at the morning service, and went with the pastor, Rev. Mr. Ogawa, to an orphanage about eight miles away and spoke to the group. Mr. Nugent knows all about this place and can tell you about it. I stayed in the home of the pastor, and wish that I could repeat some of the things he said, but that will have to rest. These people think a lot of Mr. Nugent, and hated to see him leave. I met several young men who were led into the church by Mr. Nugent, and they all asked about him.

My First Year in Honduras

FRANCES I. KNAPPENBERGER

ON a Sunday morning early in February, 1940, the "Sixaola" steamed into the harbor at Puerto Cortés and it was then that I had my first glimpse of Honduras. Mrs. Auler met me and gave me a hearty welcome to the land of eternal summer. She saw me safely through the Customs Office which wasn't the ordeal that I had expected.

We had several hours to wait before we could take the train to San Pedro so we visited around with some of the nationals. That was my first introduction to the native homes but since then I have had the opportunity of visiting in quite a number. Well do I remember the little four-year-old child who chattered to me constantly in one of the homes. It didn't seem to make a bit of difference to her that I couldn't understand a single word that she said.

The train ride from Cortés to San Pedro was a fascinating one for me as I saw jungle lands, banana plantations, huts, little villages and people of all types. All along the way I wondered what sort of a place San Pedro would be and as we got nearer my curiosity increased. I was very much surprised to see such a fine station and the large number of new automobiles waiting around to take the passengers to their destinations. The street lights were also a revelation to me for I really didn't expect to see such a well-lighted town in Honduras.

Mr. Gumper met us and brought us to Casa Beulah, the home in which I live. We had just time enough to have a cup of coffee before the hour rolled around for the evening church service. As I went into the Chapel I was aware of the many pairs of dark eyes which were focused in the direction of the new Señorita. Perhaps they weren't any more curious than I was!

I was accorded a grand welcome during the service when the Boarding School girls sang a welcome for me in English. Mr. Auler asked me to say a few words to the congregation and he interpreted them in Spanish. It was a queer but wonderful feeling to be standing before the folks

whom I had long been planning to see. After the service, all the folks came up to greet me and even though I didn't understand anything they said I felt a part of that group.

The school children had a reception for me a few days after my arrival. I was invited to the school chapel for their morning service and was happily surprised and pleased when they had a special program for me. A representative from each of the six grades said a welcome speech and then I was given bouquets of many varieties. I had so many flowers that it was impossible for me to carry them all. Of course, the children were only too happy to help me.

The next ten days were busy ones for me as there was so much to see in and around San Pedro. Then, too, I spent a day in La Lima visiting the folks in the banana camps. It was then that I had my first insight into the home life, or rather lack of it, of the poorer class of natives. One often wonders how people really live amidst such filth and poverty.

Studying the Language

It wasn't long until it was time for me to go to Tegucigalpa, the capital city, for my language study. Miss Vordenberg went with me to see that I got properly settled and acquainted there. We went by train, truck and ferry and it took two days to make the trip. It was most interesting to see the little villages and the scenery was lovely for we went up and down mountains the entire way. There were so many gayly colored birds darting from tree to tree that it was impossible to see all of them. We stopped overnight and Sunday at the Central American Mission in Siguatepaque. Early Monday morning we were bouncing along again on the truck. We were two tired and dusty travelers as we arrived in Tegucigalpa that night. Soap and water did wonders for us and after a good night's rest we began the task of finding a permanent place for me to stay and made arrangements with my two teachers for my Spanish lessons.

Miss Vordenberg soon left me, for she was on her vacation and wanted to visit with friends in another part of the country. I felt a little strange and lonesome at first but as soon as I started in with my classes I had studying to do and that filled the gap. It wasn't long until I knew several people in the city so I had the companionship that I needed.

There are two missions there, so I used to visit with the missionaries quite often. It was a little difficult for me at first when I didn't know any Spanish but I soon acquired enough words in my vocabulary to make myself understood. Then, too, I was fortunate to meet people who spoke a little English so I managed to get along.

Six weeks before I left Tegucigalpa I received an invitation to stay at the Central American Mission with the national pastor and his wife. It was a good opportunity to put into practice the Spanish I was learning and then, too, living right with a family gives one a better understanding of the country and its people.

Annual Bible Conference

The fifteenth of June came around almost before I knew it—the day for my return to San Pedro. I boarded a plane that morning and in an hour I was at my destination. It was my first plane ride and a real thrill for me to taxi around the field and then the next moment I was riding high among the fleecy white clouds. It was a grand feeling to be home again and then I was quite busy getting settled again and helping with the plans for our annual Bible Conference. We had 326 folks registered and all of us were rushing around finding places for them to stay and seeing

that the meals were served. We had three cooks employed but it was our responsibility to see that the tables were set and the food properly distributed. The meetings were all very well attended and there was a fine spirit of enthusiasm among those in attendance.

The first of July I resumed my Spanish classes here and also started to teach first and second year English in the Normal School. The girls are very eager to learn and it is a joy to teach them. Sometimes I find it a bit difficult to explain some bit of grammar to them in Spanish but the girls are very patient and helpful.

* * *

In September we had a two days' holiday from school in celebration of Independence Day and Teachers' Day. Miss Kurtze and I took that opportunity to go for a mule back trip up among the pines to a little mountain village. The next morning we visited around with the folks in the tiny village. In many of the homes we weren't greeted very warmly because the people are fanatical Catholics and very much opposed to the Gospel. It is only superstition which holds them to their faith for the priest only visits their chapel about once a year. There are many such villages scattered throughout Honduras and the crying need is for Protestant missionaries and workers to visit them more often.

It will be a happy day for me when, at last, I will be able to actually take my part in evangelistic work. That will come just as soon as I learn the Spanish language a little better.

San Pedro Sula, Honduras.

Hua Chung College

Excerpts from Hua Chung College Bulletin, September and October, 1940

NOTE: The Bulletin is a student weekly and began its ninth year with the issue of October 5, 1940. Although war conditions have reduced its size to a single mimeographed sheet and greatly delayed its delivery in the United States, it is as newsy a sheet as ever. *Editor.*

IT is reported that Miss Annie Yui, B. Ed., 1932, has returned from abroad to join the Hankow Diocesan Union Middle

School in Chennan. Miss Yui was after graduation principal of a Reformed Church Junior Middle School in Yochow and then

in St. Lois Junior Middle School in Han-kow until she went to Teachers' College, Columbia University, New York, in the autumn of 1937. She got her M.A. in education from Teachers' College in May, 1938, stayed another year in New York and spent her last year 1939-40 in Selby Oak College near Birmingham, England.

* * *

Dean Paul V. Taylor returned with the College truck on last Sunday. He brought with him a number of Freshmen and also some College supplies.

* * *

Owing to the situation in French Indo-China and the possibility of students who desire to transfer at this particular time, the College has decided to admit more transferred students to the second and third years of the College, if they should be able to fulfill the College requirements. Advertisement has been put into the Kunming newspapers to this effect.

The first meeting of the Faculty Christian Fellowship for the term will take the form of an afternoon conference to be held in the Faculty Common Room, beginning at 2:30 on Sunday, September 29th. The first part of the meeting will take the form of three short talks and discussion on the general topic, "What Makes a College Christian?" The speakers will be President Wei, Professor Anderson and Dean P'u Hwang. At 4 o'clock, tea will be served. At 4:30 the meeting will adjourn to the Chapel for a short devotional session led by the Rev. L. Constantine.

* * *

Professor David Hsiung has wired from Kunming that twelve students passed the transfer examination. Dean Paul V. Taylor is driving the College truck to Kunming to bring back both these new students and a stock of College supplies.

Some Hawaiian Statistics

AS is well known to the missionary-minded folks of the Church, Mrs. Edwin A. Beck left the Pacific coast last October in an endeavor to join her husband in Yochow. However, at the suggestion of the Department of State she disembarked at Honolulu. She has been waiting there ever since for an opportunity to proceed to China and join her husband. But owing to the present situation no passports are being issued to women by the State Department for travel to China. However, Mrs. Beck in the meantime has been employing her time in being of service to the Chinese churches in Honolulu and at present has a very interesting class of Chinese girls in one of the Chinese churches. She has also been called upon to make addresses at various Chinese and other missionary agencies in Honolulu. She has sent in to the secretary of the Board the following interesting statistics concerning the Hawaiian Islands:

Population—1940:

Natives, 345,000; foreign-born, 85,000.

Hawaiians and mixed	66,466
Caucasian	110,274
Chinese	28,900
Japanese	156,800
Philipino	52,000
All others	15,560
Total	430,000

Roman Catholics

One bishop, 62 priests, 76 brothers, 240 sisters; six high schools, 6,700 boys; two academies, 1,700 girls; 20 grade schools, 3,650 boys, 6,990 girls; two orphanages, 160 boys; one hospital, 60 beds.

Buddhists

	Temples	Priests	Members
Honpa Hongwanji	74	60	22,999
Jodo Shu	18	20	8,384
Sodo Shu	10	20	4,070
Shingon Shu	33	15	7,800
Higashi Hongwanji	8	6	4,800
Nichiren Shu	3	3	1,000
Others	6	11	1,260
	152	135	50,313

Sunday Schools, 46; teachers, 230; pupils, 13,639.

THE FIELD IS THE WORLD



Mothers' Meeting in the yard of the Bucher residence at Yuanling, China, last May.

Most of the burden-bearers at Hsichow, China, the seat of Central China College, are women. They carry heavy loads suspended from the forehead instead of from the shoulders.



The Church of Everlasting Life is at the center of Mission activities at Yuanling.





Watching a baseball game at the Collegeville Missionary Conference of last year. Rest and recreation are important interludes at the conference. Page 156.

Community House at Black River Falls, Wis., made available by the Indians themselves who combined a garage and a woodshed. Page 154.



Blind Simeon is teaching one of his songs to the hostel boys at Mahasamund, India. Our church is seen in the background.



Joanne and "maids" at the Arbor Day-May Day program of our mission school at San Pedro Sula, Honduras. Page 142.



Indian converts and missionary, Honduras. Page 142.



Mission festival at Fremont, Wis. Dinner was served between the morning and afternoon services.



Opening of the kindergarten at Nagamachi, Sendai, Japan. The pastor, Rev. S. Hasebe, stands at the extreme left. Mrs. Schneder and Mrs. Sipple are in the rear on the left. The church went to self-support March 1, 1941.



Faculty recital at Miyagi College, Sendai, Japan. Miss Eleanor Porter, soprano soloist, and Miss Margaret Kriete, accompanist, are sitting in the middle of the front row. Page 137.



This group of refugee children is cared for by our missionaries, Rev. and Mrs. Ward Hartman, of Yungtsui, China.

At a special service in a village near Baitalpur, India, great-grandmothers were the guests of honor. Page 151.



Members of the India Mission and two members of the Indian Church in conference with Dr. F. A. Goetsch and Rev. Otto Press late in 1938.

"Forth With Thy Message Send Us, Thy Love and Light to Show"

ELMER H. GUMPER

Part II. — Happy Days at Yoro and Beyond

Fellowship

"Remaining considerable time with the disciples." Acts 14: 28.

ON the afternoon of the third day we arrived at Yoro to be warmly greeted by all Christian friends. The national pastor and his wife had provided comfortable lodging and extended fine hospitality toward me. For over a week I was to be their guest during which time I enjoyed happy companionship with all friends and Christians of Yoro.

During my stay the national pastor and I made a five-day evangelistic trip to outlying villages. The Gospel message was proclaimed and taught. Crowds gathered on the village squares to hear the message of salvation. We shared our food with strangers on the gravel bank of a brook. We had a merchant as travel-companion for more than a half-day. By pack mules he was transporting huge quantities of straw hats from Salvador to the north coast of Honduras, selling of his wares wherever he had a stop-over for the night. A good marksman with his revolver, he shot a pheasant for our supper. No highway could be more enchanting than the narrow trail which we traveled as it led us through a cool valley with a noisy brook along one side tumbling over rocks and hidden from our sight by the high green shrubs of coffee and with the rugged hills on the other side giving us cooling shadow in the late afternoon. There were painting, music, sculpture, architecture—God!

Our return to Yoro was awaited with preparation. The congregation met for a business meeting which proved a blessing to all who participated, for not only was routine business disposed of, but issues pertaining to Christian living were raised and discussed. There was also celebration of the sacraments. A child was dedicated to Christ by its devoted parents in a special

service of baptism which was attended by a large audience. The climax of fellowship came with the celebration of the Lord's Supper. It was sacred Communion to all who participated. Joyfully we sang "My Faith Looks Up to Thee", and were renewed in our common aspirations for holiness and godliness. Mutual understanding had been deepened.

Going Home

The following day I began the journey home. Accompanied by the national pastor and three other friends I had fine companionship. Though the account of the homeward journey is brief, this does not imply that it was uneventful. There were diverting incidents that we shall never forget. The first night we found lodging in a crowded home where three of us had to sleep under a lean-to roof with the hogs and cattle. Two of us slept in hammocks, and don Nicolas on the hard earth with saddle blankets for a mattress. We had retired only a few minutes when he became alarmed at the toads that hugged his face. Though he may not have been appreciative of their strange way of caressing, I sincerely believe they came with the good intention of feasting on the fleas and ticks that gathered as our hosts during the day.

The second night we did not fare much better. We had arrived at the summit of the highest mountain chain that traverses our trail and were forced to lodge under an open-thatched roof with chilling wind and rain to lullaby us. Only the rubber rain cape could protect us against the driving wind that chilled to the bone. Hogs yoked with forked sticks to keep them from wandering far into the mountain, sought shelter beneath the same roof and, being restless also, incessantly punched us with their yokes as they passed to and fro beneath our hammocks.

At three in the morning we broke camp but did not get started on our trip until about six, as our mules had wandered away and were found only after a search of three hours in the darkness. But our journey was not to end in hardship. Poetic joy awaited us.

“Have You Ever in Your Life Commanded the Morning?” Job 38: 12.

“See the glorious orb of day
Breaking through the clouds his way.

.....
Hill and vale and fruitful land,
All things living, show His hand.”

We rode along in the cool of the morning ere yet the rays of the sun could tip-toe above the horizon or pierce the clouds of the eastern sky. My companions were trotting ahead. Round about were great lonely pines. The trail led northward along the eastern slope of the mountain crest. We slowly turned our backs to the east. Ascending and descending knolls and peaks that much resemble the teeth of an up-turned saw we were nearing the divide which would hide our view from the vast field white unto harvest. The crowns of the pine trees which were rooted far beneath our trail on the steep slope were level with my eye. At one moment there appeared between the lonely pine trees an opening to my right. There was a vast panorama before my sight which reached to the distant hills.

This last glimpse upon the vast region that we had traversed in two days was full of speech, but such as could not be uttered nor written. Beneath and beyond the stretches of the clouds above which we had ascended lie the hills and vales—the home

of many people who have a longing in their souls for communion with their God and Maker. While my companions proceeded I tugged sharply at the reins and turned my mule in the narrow path in order once more to rest my eyes—and that of the camera—upon the majestic scene. Below there was a sea of clouds merging where two valleys met. As if on a mount of transfiguration, with the glorious splendor of daybreak flooding about me, I looked over the scene with intense longing for the multitude of God’s people that seemed to be waiting at the foot of the mountain—waiting to be taught the things of God and to be led into His presence, even like the multitude that once waited for Jesus’ return from the mountain. On that morning I did not return to them, but now I have returned and I have the joy of ministering unto them. Many are slow to perceive their need and to grasp what God offers them, but even so, we, too, continue in God’s unending patience.

Nevertheless the scene poetically expressed man’s awakening to God. Ruskin describes it thus: “When the time comes for us to wake out of the world’s sleep, why should it be otherwise than out of the dreams of the night? Singing of birds, first, broken and low, as, not to dying eyes, but eyes that wake to life, ‘the casement slowly grows a glimmering square;’ and then the gray, and then the rose of dawn; and last the light, whose going forth is to the ends of heaven.” It was a moment when I perceived that “the morning stars sang together and all the heavenly beings sang for joy.”

Yoro, Honduras.

The Command of God

J. G. RUPP

THE Duke of Wellington at one time was asked by a minister of the Gospel whether Foreign Missions should be carried on. The old iron duke held himself erect and said: “What are your orders?” The minister quoted the great commission, “Go ye into all the world and preach the Gospel to every creature.” The General,

who was used to giving orders and having them obeyed, said, “Why argue about it, if those are your orders? If any of my captains should argue with me after the command is given, I would consider it treason.”

I have appended to this article a summary of what the Reformed Church raised

during the last thirty years for its Foreign Mission work. In studying the figures we find that for nearly half the years we raised more by special gifts than through the apportionment. In developing this work some of the finest Christian devotion has been manifested amongst our people in the home church. This work has proven a great inspiration to the life of our people.

John R. Mott, after returning from a world journey through the mission fields following the conference at Jerusalem, made this striking statement: "There are over 10,000,000 pairs of eyes today riveted on this central personality of the ages, The Lord Jesus Christ, where there were 1,000,000 at the time of my first world journey thirty years ago." Who would be bold enough to deny the great blessings that have come to the Christian Church in

the United States during the last thirty years through the great Foreign Missionary endeavor?

It has been my privilege during the last thirty years to serve the missionary cause in the Church as Field Secretary during this whole period, and as Treasurer the past seven years. In this official capacity I have been in position to realize with what great devotion and sacrifice these offerings were made. During this period the Church gave through the regular apportionment \$5,430,278.41, and by special offering outside the apportionment \$4,177,024.67; making a total of \$9,607,303.08. Surely this is an achievement worthy of note in the closing chapter of missionary history in the Reformed Church in the United States.

Hear That Macedonian Call!

*"The Church," Bulletin and Forum of the
Church of Christ in China*

THE challenge and summons to Christian witness in free China is almost irresistible. We wish that all those missionaries now in "occupied" areas could read the survey that has just come to the Editor's table since his arrival in Kunming, tabulating the urgent invitations of hsien magistrates, presidents of refugee middle schools and colleges and others among the community leadership in northern Kweichow Province, asking missionaries who are facing evacuation to "come over and help us."

One magistrate said that we "should not let financial consideration prevent your starting work" there. In his desire to promote the progress and true welfare of the people, he is eager for the Church to make the contribution which lies in its power to make.

The magistrate in another city of 100,000 with only one resident missionary, has offered to secure suitable property for hospital work if we can provide the qualified personnel. There are a large number of refugee middle school and university

students in this city who offer an unusual opportunity for Christian friendship.

Another city of only 8,000 population has 30% highly educated people from other provinces. Among them is a small Christian group who have thus far appealed in vain to the missions operating in Kweichow for a resident qualified evangelist. Yenching and Cheeloo University graduates are among this group. The magistrate of this town has extended us an urgent invitation and would assist in securing suitable housing; evangelists, a kindergartner and educationalists are needed. There are located here a naval school with a large number of cadets, a middle school with over 500 students and nearby are "some important government agencies employing a vast number of men."

We might multiply these clarion calls to Christian missionaries summoned to enter these unusual doors of opportunity. To those who now carry on in "penetrated" China, facing evacuation, it is a call to which it is dangerous to give a *delayed* response.

News from Afar

Blind Boy Baptized

*Extract of letter from Miss Mary Myers,
Yochow, Hunan, China, January 10, 1941*

“DO you remember I once wrote about Ma Dzung Ling, a blind boy 17 years of age? Well, I had the great joy of seeing him baptized last Wednesday afternoon here in the church and next Thursday he is leaving for a school for blind boys in Wuchang. He has been a marvel all through the year. His memory and faith are wonderful. As a check-up on our work he gave us great credit by passing a grade

of 100%. Rev. Karl Beck said he answered every question I asked him correctly.

“You would have been surprised if you could have had a look into our church this morning. In spite of showers and lots of mud and slush the church was almost filled. Karl Beck certainly is a hustler and the parents of these school children are becoming more and more interested in the Gospel.”

Animals First, Then Children!

M. P. DAVIS

THREE reports on the same theme from three different places in India came to my desk today. Strangely enough, two of them appeared in the same paper. All three statements come from non-Christian Hindus on the ever interesting subject of children.

An Indian waif was begging near the large city of Lucknow. He was told by a missionary to seek a Hindu orphanage where he might learn to read and write, and probably be taught a trade. The boy replied that he knew of no such a place of refuge for Hindu boys. The missionary inquired of a passing Hindu gentleman who also knew of no such institution in or near Lucknow, and who added significantly: “The curse of Hinduism is that it does not care for orphan children or those who are *outside* the family”. He insisted that this was true and that there are many Christian orphanages but none among the Hindus in or near Lucknow.

The same issue of this weekly paper (Indian Witness) contained the news item of our own baby show at Baitalpur, which followed a six months’ clinic by the missionaries and their Indian assistants. The address was given by an Indian government official in which he said among other things that “the existence of God is evident in these acts of helpfulness as rendered to babies and mothers by the missionaries”.

Reviewing the history of the Bombay Juvenile Court a Hindu writes: “It was in the year 1917 that the public of Bombay took a keen interest in the care and protection of children, though *long before* they had been interesting themselves in the care and protection of animals”. (Indian Social Reformer).

After making inquiries I learned that the above mentioned city of Lucknow has a population of 250,000 and supports two “goushalas” (homes of refuge for stray and old cows).

Mahasamund, India.

Liu the Christian Barber

Extract of letter from Miss A. Katherine Zierdt, R.N.,

Yuanling, Hunan, China, April 9, 1941

A Presbyterian missionary from Changsha wrote me recently about a man from our Yochow Mission who appeared at his door very ill and penniless. The man was sent to a hospital and then to a convalescent home, the missionary bearing the expense, but not able to continue indefinitely, hence the letter to me. A letter was also sent to a Huping teacher and this is the story:

Liu Chuen Chyuen was employed at Huping for a number of years as gateman and barber to the students. He did not leave with the school but helped Mr. E. A. Beck in relief work and went to Hankow with him about last September. When Mr. Beck remained in the hospital Liu, a Christian, started to Yochow by launch. There were Japanese soldiers on board; Chinese soldiers fired on the vessel, killing and wounding several Japanese and sinking the

launch. Liu was one of four who were saved from drowning by clinging to some of the wreckage. Arriving on shore he was taken as a political prisoner by the soldiers and put in prison in Changsha; after questioning he was released but became very ill and hunted up a missionary as stated above.

When the letters were received the Huping teachers assured me the man's story was true, they would welcome him back to Huping where he could support himself especially if he could resume his barber trade. A telegram was sent to Changsha asking that they advance funds for travel, barber equipment, etc., and Liu appeared last Thursday receiving a hearty welcome from the Huping staff and students. Needless to say, he attended church on Sunday and gave God thanks. Verily He careth for His own.

Baccalaureate at North Japan College

Extract of letter from Prof. Carl S. Sipple,

Sendai, Japan, March 1, 1941

"The baccalaureate sermon was preached last Saturday afternoon, February 22nd, by the Rev. Y. Koisumi, the well-known and successful pastor of a Yokohama Church. He is a former graduate of Tohoku Gakuin and the Seminary. The service was held on Saturday, as we have classes until Saturday noon, and it was easier to get the students together on Saturday than on Sunday. Attendance at the baccalaureate service is voluntary, but there was a very good response by the students. The sermon on

the Christian Way of Life was a good one, but it was one hour and twenty minutes long. In spite of this the students listened with unbroken attention from beginning to end. The late Commissioner of the Salvation Army in Japan, Gumpei Yamamuro, used to say that the students of our school were unique in the cordial reception and attention they invariably gave to Christian speakers. Mr. Yamamuro was a good friend of our school for many years, frequently speaking to the boys during trips to Sendai."

Men and Missions

CHARLES F. FREEMAN

Chairman, Department of Missions,
National Board, Churchmen's Brotherhood

A Home Missions Project

THE army is not a place where men are naturally drawn toward the Church. In a time of crisis this statement does not always hold true. As the zero hour approaches, men who are prepared to go "over the top" have serious thought about their relation to Jesus Christ and the Church. Troop ships entering or passing through danger zones carry men, many of whom spend much time in spiritual communion. At such times the Chaplain is a much sought after representative of God and is accorded serious and appreciative attention.

However, in training camps the Church is not a very strong magnet. Other attractions are more potent on pay days and while men are away on leave. Here the Church becomes the seeker. All kinds of schemes and activities are carried out in order to attract men and interest them in the "good way" of life.

The Home Church Plays a Part

Established churches in close proximity to training camps can and often do play an important part in the spiritual life of the camp as well as in the individual life of the draftee. The streets of nearby towns and cities are often crowded with soldiers with plenty of time on their hands either to build up their Christian morale or to tear it down. Bright lights, music, dancing and the usual gay life of tap rooms and road houses are the insistent appeals that meet the lonesome soldiers as they pace up and down the street seeking a way to satisfy their craving for companionship.

The "Big Brother" Steps In

The Church is aware of this problem. Many of the more active and wide-awake Brotherhoods are organized for this contingency. Their young men have been challenged to seek out ways and means of acting the part of "big brothers". Notices are printed in church papers asking for names and addresses of young men serving

their year of training in these camps. During week-day nights Brotherhood play rooms are open with friendly male attendants ready to give their time and talents to the boys on leave. Many churches are also arranging parties of mixed groups in homes and churches for men who desperately miss their own clean home environment and community social contacts.

On Sunday many churches are issuing strong inducements to men to attend the services of the Church and are arranging dinner contacts in the homes of their members for the boys who answer the call of the church bell.

Some chapters are following every man in camp with a subscription to the "Churchmen's Brotherhood", the official organ of the National Brotherhood, The Messenger or sending books and magazines to the camp reading room. There is a host of ways and means open to the church to help the young men to shift from a normal civic life to the rather abnormal army life without too much of a jar to their traditional spiritual experiences.

Our Finest Boys Are Involved

The army enrolls men of all types and classes. Many of our ushers, choir singers, youth leaders are gone for a year. How will they come back to us? The answer to this question lies deep in our own missionary zeal. The deeper our friendly, cooperative missionary current runs, the greater will be our reward. The Church is again on trial, not only in shaping the peace policies of a nation, but also in maintaining the spiritual life from the home and church base to the trainee in camp. May the Church never fail these men!

When Louis Agassiz was a boy in Switzerland, he and his little brother one day thought they would cross a frozen lake and join their father. The mother anxiously watched them from a window till at length they came to a crack in the ice more than a foot wide. Her heart failed her. She thought, "Louis can get over it well enough,"
(Continued on Page 158)

Woman's Missionary Society

MRS. EDWIN W. LENTZ
Editor

Friends of God in India

Excerpts: Correspondence from India

*"But, bless you, she's my sister—
For she's just like me inside."*

THE occasion was the special meeting of the Women's group at Baitalpur, India, interesting city on the great highway leading from Raipur, capital of the district, through Bistrampur, where our first mission station was organized more than seventy years ago, to Baitalpur and on northward through the Central Provinces. Here at Baitalpur — our missionary headquarters city — Christian work has been changing lives for half a century. In the self-supporting church, served by a native pastor, women members are encouraged to do Christian work among the women and children of adjacent villages.

The occasion of which we write was a service arranged to honor eleven great-grandmothers of a certain village. A short life history of each one was given and a garland of flowers placed about each great-grandmother's neck. The scripture lesson was Psalm 128 of which the last verse gave real satisfaction to each honored guest: "Yea, thou shalt see thy children's children and peace upon Israel". Our informant says, "We talked about the blessings and responsibilities of Motherhood. At the conclusion a very dear old lady prayed, simply and sincerely, and asked for a benediction.

"I believe you will be interested in some of the things this women's group is doing. Our aim is to search our own hearts through the study of God's Word, that we may become more consecrated mothers, and thereby bring Christ into our homes.

Our little president is always saying, 'Yes, I must go and make friends with them'. And so she does, going into the homes of our villages, she encourages the women, she reads the Bible to them and prays with them. Our benevolences for this year included Rupees 2 for some poor widows in one of our little Christian villages; Rs 12 for a new matting in the church; Rs 5 to Mission for the Lepers, and Rs 3 the Baby Clinic here in Baitalpur. We have an enrollment of fifty-five and an average attendance of thirty-five. We meet every Sunday afternoon.

"This year human need in its most primitive form has been brought home to us. Again as last year, the rains stopped long before the rice crop had been sufficiently watered and now we fear there will be a complete crop failure. The people of our village are paying more than twice the usual price for rice. Since most of them had a mere subsistence before, it now means they have less than that. Some of the villagers had a few fortunate breaks just when things looked darkest. For instance, Government repairs of the road in this section gave several people daily work at the rate of four and six cents per day. Also considerable building in the leper homes gave work to coolies and masons.

"We are trying in every way to uphold the people's faith in God, assuring them that He, in His wisdom, will find a way out for them. Already we have heard of

several instances where so-called cold and indifferent neighbors have taken a whole meal into a home where no food had been cooked all day. Yesterday the Ayah told us that one little tot from a very poor large family regularly toddles into her house for a plate of rice and curry . . . The milk of human kindness flows freely at a time like this. Fortunately the farmers are learning that it is unwise to plant their fields entirely with rice. Other crops, as nourishing or more so, which require less water can be substituted.

"In these days of anxiety, natural events and the hand of God have put us all into a mood for supplication and reliance on His Divine Will. Only last Sunday in our weekly meeting the women prayed almost continuously for an hour and a half. There

were prayers of repentance, and supplication for daily bread, and for the suffering ones of warring countries.

* * *

"Because friends of God have thrown their fortunes with India, India is becoming a better home-land for her depressed millions. Through knowledge which Christian teachers share with those whom they serve, India's millions will become aware that the earth is full of the glory of God—"full of riches"; "filled with mercy"; "with knowledge"; "that the earth will bring forth her fruits".

"Small souls inquire, Belongs this man
To our own race, or class, or clan?
But larger hearted men embrace
As brothers all the human race."

"Sharps and Flats"

Printing Secretary Mrs. Henry Gekeler, Cleveland, Ohio, who with Dr. Gekeler is wintering at Alhambra, California, writes of the impressive World Day of Prayer service which she attended at Pasadena. There were present 497 of whom 71 were missionaries who had given a total of 1,732 years of service. Standing two deep around the altar each missionary gave her name, her field and the number of years on the field. This was a very interesting part of the service. Mrs. Gekeler shared a further note of interest in writing of the part in the service taken by Mrs. Marjorie Webster, wife of the pastor of First United Presbyterian Church, Pasadena. "She did it so beautifully. We think she is very like her mother, Elizabeth Trebine Flynn". For many readers the above simple statement releases a chain of remembrances for Mrs. Flynn was one of a group of gifted, cultured young women of Xenia, Ohio, who had identified themselves with the Woman's Missionary Society through the influential leadership of the pastor's wife Mrs. Elvira S. Yockey, who became the founder of the Woman's Missionary Society of General Synod.

* * *

The above reference to Mrs. Marjorie Webster sent us into the archives in search

of a poem written by her mother, Mrs. Elizabeth Trebine Flynn for Founder's Day, observed in connection with the Thirteenth Triennial Convention of the W. M. S. G. S. at Dayton, Ohio, May 1923. On this occasion Mrs. Elvira S. Yockey, aged, blind, frail, was the honored guest. The following beautiful poem was written by Mrs. Flynn in recognition of Mrs. Yockey's worthy service to the Church and the Kingdom.

AN APPRECIATION

The Lord of the vineyard passed through one day
His stewards he questioned: "Now tell me, pray,
How find I here this goodly vine;
This yield of grapes, of honey, and wine?"

"Where once the soil was hard and bare
This harvest abounds, through someone's care;
This fruit, this vintage, is pleasing to me;
This faithful steward I fain would see.

"Who is this one? Doth any here know?
A special honor I would bestow."
A servant made answer: "Dear Lord, approve
This is a woman's labor of love.

"Without great strength nor special skill
She planted this vine and tended it, till
It flourished and bore in this empty place,
Giving out beauty, riches and grace.

"From small beginnings, an hundred fold
Shall accrue to thee, when all is told,
—And thy serving woman now awaits
Some word of our Master, at the gates."

No longer was day at the morn. The sun
His flaming course had well nigh run.
Noontide was fading to eventide;
But the western sky was canopied

With gold streamers and rosy hues
That penetrated the deeper blues.
The Lord of the vineyard softly spake;
"This laurel branch to my servant take.

"She hath done what she could," and I command
A share in my kingdom to such, I send,
And that calmness of spirit which only is won
By him who has nobly overcome.

"Though service direct sometimes denied,
Life's labor may still be glorified.
Bear these gifts and these words to the outer
gates
'They also serve who only stand and wait'."

* * *

Mrs. George Randolph Snyder, detained in the United States because of passport regulations, is doing second best service since she was not allowed to go back to the country which has become home and the work which stands first in her heart, Chen Teh Girls' School, Yuanling, China. In early April Mrs. Snyder wrote, "This week I have had four picture showing appointments, which have kept me busy enough to partly wipe out my impatience. Yesterday I showed China pictures and talked China missions to a seventy-member attendance in one of our churches at Troy, Ohio. Today I show the pictures and give an address to a group of Methodist women—thus I try to help Christianity in China hold the front of International Fellowship". Mrs. Snyder has been showing "Stand by China" and "China's Will to Live"—the latter gives a prominent amount of footage to the Three Soong Sisters. These films were secured through The Motion Picture Bureau, a division of the National Y. M. C. A. with offices in New York, Chicago and San Francisco. (The Chicago address is 19 So. LaSalle Street. We do not have the New York address in our files.)

* * *

RESERVE THE DATES. Hood College, Frederick, Md., July 12th to 18th; Ursinus College, Collegeville, Pa., July 19th to 25th. For these two missionary conferences the programs have been nearly completed. The themes about which courses are planned, "Christianity and Democracy"

and "Christians and World Order", in their development, will help everyone put into more tangible expression some of our vague longings for a better world. Judging from the past, you know what kind of WEEK you may expect. Reserve the dates and plan to attend one or the other, if possible.

* * *

A woman has received high honor when she is selected to serve for more than forty years on two Mission Boards of a denomination. This honor belongs to Mrs. Fred S. Bennett who served more than forty years on the Board of National Missions of the Presbyterian Church, U. S. A., and on the Woman's Board of Home Missions of the same denomination. We doubt if there is a parallel to this long and distinguished service of Mrs. Bennett. Announcement has been made that she will retire from Board membership this spring. Had Mrs. Bennett confined her service to the Presbyterian Church the announcement would have no special interest beyond the denomination—but Mrs. Bennett was as intensely interested, as well informed and as earnestly concerned interdenominationally as denominationally. She wrote articles, made missionary addresses, traveled for conferences wherever there was a call or a need. The thousands of women who have been associated with Mrs. Bennett, intimately, less intimately or casually, will rejoice that a friend has rendered such distinguished service.

* * *

Fellowship of Indian Workers. Little wonder that Indian workers for the Indian need to meet in order to face together the difficulties which hinder Christian and civic progress. This year, after an interval of four years, The Fellowship of Indian Workers will meet at Farmington, New Mexico, June 9-13 at the Navajo Methodist Mission School. Farmington is at the very heart of prehistoric Indian life of the Southwest; one hundred miles from Mesa Verde National Park with its picturesque cliff ruins; fifteen miles from Aztec, largest village ruin of a civilization 1,000 years ago; within easy reach of Santa Fe, N. M., possibly the oldest town in the United States.

The campus of Navajo Methodist Mission School provides ample space for work-

ers in attendance who prefer to bring camping equipment.

* * *

"*Standin' in the Need of Prayer*"—that's us Christians who have failed to get the imprint of Jesus' teaching on the world. On Ascension Day, more than any other, we feel earth's nearness to heaven for men saw Jesus leave earth for heaven. With the feeling of heaven's nearness we should

want to be with friends in prayer. The beautiful service which will guide our meditations this year on Ascension Day, May 22nd, has for its theme:

"Love worketh no ill to his neighbor;
Love therefore is the fulfillment of the law."

Let all who are "standin' in the need of prayer" join with women of the Church in a prayer meeting.

Indian Mission News

Dear Helen:

I am happy to bring you more news from the Winnebago Indian Mission. Quite recently I wrote you all about "what's new" at the Boarding School at Neillsville, so today we can talk about the Old Mission station near Black River Falls. Just a few minutes ago "Miss Louise" Kippenhan, the community worker down there, ended a few hours' visit at the school made possible by two of her loyal Indian friends who brought her along to Neillsville in their somewhat dilapidated Model A. When I asked her to tell me something about recent activities in the community, she rapidly expounded upon the following as "a few of the more interesting" events:

The Community Council, composed of the heads of all organizations, met last evening and considered many social problems which confront them at each monthly meeting. The Town Board met with the Council to discuss the possibility of securing deputy service at the Old Mission. It is a large enough community to warrant the support of the township to some extent in enforcing the laws, ringing the curfew, and helping to maintain general peace and order.

Mothers' Club. At a Christmas party to which all mothers of pre-school children, with their babies, were invited, the Mothers' Club was officially organized. No small part of the party was the presentation of cuddly stuffed animals to the babies at this first meeting. The toys were sent in from some church group and arrived just in

time to bring added joy to these little tots. Twenty-nine mothers have been enrolled, and about fifty children placed on the cradle-roll.

Meetings, held each week in the community house, begin with a devotional program after which all the members sew. In these first meetings they are concentrating their efforts exclusively on making garments for their own pre-school children. They are using old garments, yard goods and miscellaneous appropriate materials donated to the Indian Mission by its friends throughout the Church, and with their enviable artistic abilities, they fashion lovely and serviceable garments for their "papoosies". I suppose that as they progress and fill the current needs, they will undertake other worthwhile projects to help their community, and later perhaps even others. One of the sewing machines from school has just been taken down to the Old Mission to expedite this work.

I think Mrs. Viola Youngthunder who has two children in the Neillsville School and is caring for some small nieces and nephews at home, is to be commended. She has averaged twenty-four calls per month, enlisting the interest and cooperation of eligible mothers throughout the community. Along with Tillie Stacy, she is assuming responsibility for the success of the venture, thus relieving Miss Louise of a part of her huge task.

An interesting situation is developing around one function of the club. They have

planned to have showers for prospective mothers at regular club meetings, viz., whenever the need arises. Miss Louise adds, "It looks like we might have to have a shower EVERY week".

A state nurse in the Indian service has promised to address the group once a month on First Aid and also on Health in Child Care.

From materials secured from the School, the Scout Mothers made beautiful costumes for the Girl Scouts' Washington's Birthday play, and two of Miss Louise's "Men Friday" put up the stage.

One of the most encouraging features of this organization is the fact that most of these mothers are not members of the Church, and thus due to the very nature of the help it offers, the Mothers' Club is reaching into the hearts and homes of a group quite untouched by the activities of the Mission.

Scouting. The girls have been making and selling candy and beadwork, sold Christmas cards, etc., to pay registration fees, earn scouting magazines, and earn their uniforms which they made for themselves with the help of Mrs. Martin Lowe and Tillie Stacy. They gave a Washington's Birthday play and the County Superintendent and one of the supervising teachers spoke highly of the girls' talent and their costumes. The profits have been put into the bank for camp next summer. These girls are from ten to fourteen years old and are working hard to improve themselves and thus their community. Miss Louise is their captain.

The Boy Scouts took the First Aid test with the area group at Sparta and ranked 80% in the contest with other boys. They, too, are doing fine, character-building work. Lic. Alvin Stacy is their Scout-master.

Other Activities. Religious instruction, by our workers, in the Government Day School goes on as always each Friday afternoon. Miss Esther Stacy proves a most apt assistant and instructs the fourth and fifth grades in the chapel while Miss Louise has grades 1, 2 and 3 which meet in the dining hall. When the three lower grades are dismissed, Miss Louise meets with grades, 6, 7 and 8.

World Day of Prayer services were well attended and the program prepared by the National Committee of Church Women was used. Alvin Stacy conducted, and members of the Women's Guild took part as readers. An offering was taken for the four projects suggested in the program.

Lenten services were held each Wednesday evening and attendance was fine. A cantata presented at sunrise, Easter morning, was followed by serving breakfast to all present. Because the sunrise service last year proved so popular, it was repeated this year.

At the annual meeting of the congregation, it was again voted to conduct a Daily Vacation Bible School at the Old Mission soon after the close of school.

I feel that after this peek into the wholesome Christian activities that are lifting this community into a better way of life, anything I could say regarding the worthwhileness of the work being carried on at the Old Mission would be superfluous. But this is only a beginning. How much greater could be the impact of Christianity in the community, if more funds were available to open more doors into the lives of these mothers, children, young people, adults and even tottering old grosspapas and mamas. Surely it is beyond one's highest hopes and dreams . . . or understanding.

RUTH WEPNER.

Hood College Missionary Conference, Frederick, Md., July 12th to 18th. For announcements and information address Missionary Conferences, 904 Schaff Building, 1505 Race Street, Philadelphia, Pa.

Missionary Conferences

“NOW MORE THAN EVER” we need to see ourselves as part of the world picture. The spur for this has been felt throughout the year. Church leaders—those who have arrived where responsibility weighs on them and those who are coming, people young and strong, who must “serve their generation”—everyone should take advantage of the splendid opportunities offered for study and recreation by the Missionary Conferences. Without making any apology we say, “If you have but one week of vacation, you can find no more satisfying way of using it than the offerings of a missionary conference”. Missionaries with experiences in foreign countries, leaders of Bible, Mission Study, recreation will be present. Write for information. For Frederick and Collegeville

address 904 Schaff Building, 1505 Race Street. Philadelphia: Mission House,

Dates:

Hood College. Frederick, Md., July 12th to 18th.

Ursinus College. Collegeville, Pa., July 19th to 25th.

Mission House. Plymouth, Wis., July 28th to August 3rd.

The Home Missions Council of North America, Foreign Missions Conference of North America and the Missionary Education Movement will sponsor The Silver Bay Conference on The Christian World Mission, July 1st to 9th. For information address G. Q. LeSourd, 156 Fifth Avenue, New York City.

Life Members and Members in Memoriam

Life Members

EASTERN SYNOD

Goshenhoppen Classis—Mrs. Kathryn E. Gallagher, 234 Oak St., Pottstown, Pa.

Lancaster Classis—Miss Bertha Aleen Fisher, 1334 N. 2nd St., Harrisburg, Pa.

West Susquehanna Classis—Miss Gertrude B. Hoy, Yoyang, China.
Mrs. John M. Hartswick, 103 E. Park Ave., State College, Pa.

OHIO SYNOD

East Ohio Classis—Mrs. Ben H. Miller, 1223 11th St., N. W., Canton, Ohio.

Members in Memoriam

EASTERN SYNOD

Lebanon Classis—Rev. Frederick Strassner, D.D., Canton, Ohio.

Mrs. Mary Gleim Strassner, Canton, O.
Tohickon Classis—Sallie Sellers, Ottsville, Pa.

MID-WEST SYNOD

Chicago Classis—Mrs. Irene Stephan Cass, 4069 Johnson St., Gary, Ind.

NORTHWEST SYNOD

Milwaukee Classis—Mrs. Alma Nuenstoecklin, 3020 N. 9th St., Milwaukee, Wis.

OHIO SYNOD

Northeast Ohio Classis—Miss Olive E. Stump, 1491 Hillcrest Ave., Akron, O.

POTOMAC SYNOD

Virginia Classis—Mrs. J. V. Largo, Mt. Crawford, Va.

In Memoriam

FEW women endear themselves as Mrs. Diehm did by the quality of friendship she gave to people. As pastor's wife

and leader in the missionary organizations of her church she drew lovingly rendered service from all who cooperated in King-

dom extension. Mrs. Frederick H. Diehm, Rochester, N. Y., at the time of her death, March 25th, was president of the Woman's Missionary Society, West New York Classis and Stewardship Secretary of Pittsburgh Synodical Society, offices which were magnified by her vision of what they should be. She was widely known throughout the General Synodical Society, having represented her classis at a number of triennial conventions, always gearing the work of West New York Classical Society into the

general work to the end that both classical and general societies were the stronger.

For some years, facing the inevitableness of her disease and accepting with grace and strength the interruption of activities, she nevertheless lived the busy, interested life of the woman who knew from whence came her help. Speaking for the Woman's Missionary Society of General Synod we offer sincere sympathy to the husband; the daughter; all relatives and friends who feel the loneliness of these days.

The Man Around the House Says:

THE CHURCH WOMAN

I 'M in a quandry. Perhaps you can help me out. A squad car with a couple of big policemen in it just brought in three of my camp boys. One was dead drunk, and the police had found him beside the road when they raced out in response to a call that a man had been hit by a car and left at the roadside. The story worked out this way. On this bright Sunday morn my boys had bought three pints of wine at twenty-five cents a pint, and set out to drink it on their way out to camp in lieu of their dinner, after a morning movie. All went well, except that one of them was weak after an attack of flu, and he just passed out, and lay down under a roadside tree.

Then the anonymous phone call, and the police, and their angry report of a near accident while they were rushing to save a life if possible. Seventeen years old and "drunk as a hoot owl!" Ought to kick them out! Disgrace to the country. So I put my baby drunk to bed, and left my two tipplers in suspense while I considered the case.

I often like to listen to music or read

a light magazine while my mind settles down. So I turned on the radio and I found that the best people—the brainy and thrifty and considerate all serve Monastery Chimes wine, and the music was so sweet, and the announcer's voice was so impellingly cultured—well, I opened my magazine and saw full-fashioned ladies and genial hosts and some of the niftiest girls artists can depict and printers put on paper—not poor, mal-nourished boys like mine, but the kind of people we tell them they can become or associate with if they do just right—and apparently every blessed one of them buys Monastery Chimes wine at the same price my boys paid.

So I'm in a tough spot. I don't want to do anything that might discourage my boys from becoming brainy and thrifty and considerate and hospitable and the sort of young fellows those nifty ladies like.

But still—I just don't like to have my seventeen-year-olds scattered drunk along the roadside. I'm funny that way—old-fashioned, sort of, trying to figure out what about these boys.

Twenty-sixth Annual Missionary Conference, Ursinus College, Collegetown, Pa., July 19th to 25th. For announcements and information address Missionary Conferences, 904 Schaff Building, 1505 Race Street, Philadelphia, Pa.

Momentum for the Meeting

Materials and Methods
CARRIE M. KERSCHNER

ONCE again and for the last time we call attention of our societies to the material available for the Evangelical and Reformed Day of Prayer for Missions, May 22, 1941. Programs are 5c each, 50 for 75c; 50 Calls to Prayer will be sent free with every order of 50 or more programs. Additional Calls are 25 for 5c. Guides 10c each, 3 for 25c. Each group should have no less than three. The Trio, "My Peace I Leave With You" is for women's voices, 15c each, 4 copies for 50c. Please do not delay in sending your order.

All major mission study books for 1941-1942 are off the press. Therefore, we will have ample opportunity before going to Summer Conference to read them. For adults and young people: "Christian Roots of Democracy in America", 60c; "A Christian Imperative: Our Contribution to World Order", 60c. For Seniors: book on national missions "Author of Liberty"; on international missions, "The Seed and the Soil", 60c each.

The Stewardship and Christian Citizenship Reading Packets contain interesting and helpful material to aid Christian women in meeting problems of the day, 15c each. There are separate Stewardship and Christian Citizenship Packets for the Girls' Guild. These are also priced at 15c each.

Program Committees, planning for the July meeting, should be sure to read the March 13, 1941, issue of the Messenger—to that date the organization of 103 Regional Women's Guilds had been planned.

Additional data may appear in the June, 1941, THE OUTLOOK OF MISSIONS.

Additional copies of the graph, A Church-wide Pilgrimage, may be procured from either Literature Depository, 10c a dozen.

The July meeting should be planned as one "really and truly" for all the women of your congregation. Every group involved should have representation on the planning committee. A picnic meeting might be held.

The new Reading Course Lists are available. Attention is called to the unintentional omission of the Christian Citizenship and Stewardship Reading Packets. Please add them on the last page thus:

One unit each

Christian Citizenship Packet (G.M.G.)	.15
Christian Citizenship Packet (W.M.S.)	.15
Stewardship Packet (G.M.G.)15
Stewardship Packet (W.M.S.)15

Many new books are on the List, some will be found in libraries or on your own tables. Others will need to be purchased. As is customary either of the Depositories are ready to serve you. Read for the purpose of becoming intelligent and better Christians, not for units only.

Societies residing in the area of the Eastern Depository order from the Woman's Missionary Society, 416 Schaff Building, 1505 Race Street, Philadelphia, Pa. Those residing in the area of the Western Depository order from the Woman's Missionary Society, 2969 West 25th Street, Cleveland, Ohio.

(Continued from Page 150)

but the little fellow will try to do so and will fall in". They were too far away to hear her call. As she watched in an agony of fear, she saw Louis get down on the ice, his feet on one side of the crack and his hands on the other, like a bridge, and

his little brother crept over him to the other side.—Myers.

So must big Christian brothers bridge the one year break in our young men's lives with a life-giving and life-saving Christian service.

Girls' Missionary Guild

RUTH HEINMILLER

Secretary

Summer Plans

1. Start now to raise money to help defray expenses of one or more Guild members to a Missionary Conference or to a Summer School where classes pertaining to Girls' Missionary Guild work will be given. Fellowship with young people and adults of other churches has great value. Plans and methods used in other places will be shared. It is a fine opportunity to learn more of larger Kingdom service.

2. If your church has a Vacation Church School, offer your assistance.

3. Plan for a picnic meeting with one or more nearby Girls' Missionary Guilds.

4. Read the Stewardship and Christian Citizenship Packets which have been especially prepared for the Girls' Missionary Guild. Order now and designate the packet prepared for the Grils' Missionary Guild.

5. We are suggesting that you read at least one book a month from the Reading Course. Reading Course Lists are ready at 5c a dozen. The following are some books we recommend especially for Guild girls.

MORE STEWARDSHIP STORIES, Morrill, 60c, very helpful for teachers of juniors, intermediates or seniors.

ONE FOOT IN HEAVEN, Spence, \$2.50, portrays the life of a practical parson. It is being filmed and will soon appear in movie houses.

LITTLE COUNTRY SCHOOL TEACHER, Sligh; SUE BARTON, SUPERINTENDENT OF NURSES, by Boyleston, and YUKON HOLIDAY, by Fieldhouse, will make good summer reading.

QUESTIONS GIRLS ASK, Welshimer. \$1.50. a book every high school and college girl will want to read.

Every Guild member will want to read AUTHOR OF LIBERTY, by Searle and

THE SEED AND THE SOIL, by Baker, 60c each. These books would be fine to use for discussion groups, forums or study classes. AUTHOR OF LIBERTY is based on the underlying theme "Christianity AND Democracy". Guild members will recognize the author as the one who wrote CITY SHADOWS, one of the most popular study books. Rev. Fred Wentzel, the Director of Youth Department, has prepared discussion and program suggestions for seniors for use with this book, 25c.

THE SEED AND THE SOIL was written by a young man who attended the Amsterdam Conference and who has traveled widely. He has observed the unique contribution Christian missions have made in the attempt to bring the world into one brotherhood. Discussion and program suggestions for this book are available at 25c.

6. In this time of the world's great suffering it behooves each of us to share in every way. Let no hands be idle this summer. Cooperate with your community groups in rendering service for those in need.

7. Have a tea or picnic for the women of your church. See that each girl becomes acquainted with at least three women whom she didn't know very well.

8. Be thankful *and remember that Thank Offering Box!*

We Welcome the New Guild for This Month

PITTSBURGH SYNOD

St. Paul's Church, Derry, Pa. Organized by Mrs. A. E. Master with eight charter members. President, Kathryn Platt, Traction Avenue, Derry, Pa.

Mission Band News from North Carolina

Due to the resignation of Mrs. J. S. Geitner, Mission Band Secretary, Woman's Missionary Society of North Carolina Classis, I was appointed to fill the unexpired term. In October I began my work by attending the Missionary Educational Institutes. At these Institutes the leaders voted to have district Mission Band Rallies during March. Three Rallies were planned and successfully held. Seventeen Mission Bands had representatives at the Rallies and each Band was represented on the program based on the study unit of Migrants. Fine Migrant exhibits were on display. Banners were awarded to groups displaying the most attractive handwork and to groups scoring the most points in an intelligence test.

Total attendance was 450. The Rallies were well worth the trial. We urge Bands which have never attempted a rally and say it cannot be done, to try one. We believe, after the first attempt, that the rally will be a regular part of your program.

Plans for the Classical Meeting: an exhibit of handwork made in each Mission Band; a poster composed of photos of each Mission Band group and their leader. Those registering 100% will have a blue bow of ribbon, 85%-100% a red bow and under that a green bow.

In connection with the Secretary's report a group of Mission Band children will present a migrant worship service and a playlet "Out of Darkness" at the Classical meeting.

Parents, ministers and interested women of the Church have expressed by their attendance and enthusiasm at the Rallies that they are wholeheartedly for the Mission Band department.

MRS. JOHN H. CAUSEY
*Mission Band Secretary of
North Carolina Classis*

We Welcome Four New Mission Bands This Month

POTOMAC SYNOD—

Grace Church, Newton, N. C. Organized by Mrs. Fred Whisenhunt with 33 charter members.

New Gilead Church, Concord, N. C. Organized by Mrs. John H. Causey with 25 charter members.

Emanuel Church, Fisher's Hill, Va. Organized by Dorothy Keller and 23 charter members.

OHIO SYNOD—

St. Paul's Church, Greenville, O. Organized by Mrs. Oscar Hufnagle with 18 charter members.

(Continued from Page 136)

your treasure is there will your heart be also.

There is something about investing money that sort of ties strings around your heart. We know a man who invested a few hundred dollars in shares of an oil enterprise. He knew nothing about oil but his heart followed his treasure. He began to study oil wells and even visited the oil fields. Just so, if you could get a stingy old Silas Marner to invest a few hundred dollars in the Church, watch what happens to his heart and conduct. He will probably come around to see what befalls his investment and before he knows it he will be caught in the fascinating program of the Church.

There are churches that will not allow anyone to join who does not give one-tenth of his income to the cause of Christ, and for this they have many a Thus Saith the Lord. They are happy and thriving churches, too. They give the voice of influence only to those who invest. None of us can change wood or iron into gold nor would we want the power. When poor Midas touched his daughter and she turned to metal, he found the gold-touch was a curse. But this alchemy is ours, that we can take our money and transmute it into human welfare and change ourselves from the base elements into living benefactors.

She Hath Done What She Could; Have You?

The Response of One Church to the Desperate Cry of Agony Around the World

Dear Dr. Baker:

When I read your appeal for War Emergency Relief in *THE OUTLOOK OF MISSIONS* I called a meeting of the Church Stewardship Committee, of which I am a member. At this meeting I was appointed Chairman of War Relief Work, and, at my request, a secretary and treasurer were also appointed by the Chairman of the Stewardship Committee.

We decided to ask the Sunday-school Superintendent to allow us to receive a special offering on March 30 for War Emergency Relief, and to ask all classes and organizations having surpluses in their treasuries to contribute.

Two Sundays before, we had the President of the Men's Class give a challenging talk of ten minutes in the worship service of the Sunday-school. Then I called the Superintendents of the Primary, Junior and Intermediate Departments to my home, with two teachers from each department, and we sewed and talked over the plan. What did we sew? I had them all bring dress material scraps from which we made little sacks to give to every member of our Sunday-school, 600, on March 23.

I had the Stewardship Secretaries in all three Missionary Societies present the plan to their groups at their March meeting. By this time we had posters on all church black-boards; also on doors high enough to be read in hallways.

I ordered a supply of the globe banks which we planned to distribute, and had them on hand for March 30. On that day, the two women members of the Stewardship Committee planned the Sunday-school service of worship.

We received the offering and consecrated it; then we gave out the banks. Before the service the Stewardship Secretary gave me a list of names which she with the department secretaries and class presidents had secured—names of people who were willing to use the banks regularly in their own homes. As I called these names four pretty girls passed out the banks to the persons who arose as their names were called. It took only a few minutes; I don't think anyone found it tiresome or boring. And that wasn't the end. People whose names weren't on the list also wanted banks. Teachers and class presidents were kept busy supplying them. All Sunday afternoon and Monday my phone rang almost continuously, people asking for banks. We have now 88 banks in the homes, from which we are planning to receive the offering once a month.

I am inclosing a check for \$150 which was the amount of our initial offering.

Sincerely yours,

(MRS.) MARGARET HIRST.

Louisville, Ohio, April 18, 1941.

What Has Been Done, Can Be Done

Someone heard the cry of agony; someone used her imagination in enlisting her fellow-Christians; people on other continents will be blessed by her ministry, and that of her colleagues.

The office of the War Emergency Relief Commission will help you in every way possible to help the millions who are helpless. Why not put globe banks in the homes of your congregation? As many as you can use can be had for the asking. Appealing fliers are also available for general distribution. Offering envelopes with a message to stir the heart are to be had for the asking. Suggestions and counsel regarding the possibilities, ways, and means of making this Christian witness to the world in its darkest hour will be gladly and freely given. Write today:

War Emergency Relief, 1720 Chouteau Avenue, St. Louis, Missouri.

Missionary Education 1941-1942

Themes:
Christianity and Democracy in America
Christians and World Order

Missionary Conferences

Leadership Training Schools - Camps

- June 23 to 26. NATIONAL CONFERENCE ON CHRISTIAN EDUCATION.
Lakeside, Ohio.
- June 28 to July 4 Catawba College Conference, Salisbury, N. C.
- July 6 to 12 Hanover Conference, Hanover, Ind.
- July 12 to 18 Hood College Missionary Conference, Frederick, Md.
- July 19 to 25 Ursinus College Missionary Conference, Collegeville, Pa.
- July 28 to Aug. 3 Mission House Missionary Conference, Plymouth, Wis.
- Aug. 4 to Aug. 16 Tiffin Summer School, Tiffin, Ohio.

Leadership Training Schools

- June 30 to July 11 Lone Star, Waco, Texas
- June 30 to July 12 Shady Side, Mt. Pleasant, Pa.
- July 7 to July 18 Missouri Valley, Fulton, Mo.
- July 20 to Aug. 2 Johns River Valley, Collettsville, N. C.
- July 21 to Aug. 1 North Star, St. Peter, Minn.
- July 21 to Aug. 1 Lake Erie, Dunkirk, N. Y.
- July 28 to Aug. 8 Golden West, Healdsburg, Calif.
- Aug. 3 to Aug. 14 Gulf Coast, Waveland, Miss.
- Aug. 4 to Aug. 15 Green Lake, Green Lake, Wis.
- Aug. 4 to Aug. 15 Sunflower, Wichita, Kan.
- Aug. 11 to Aug. 22 Pacific Northwest, Boring, Ore.
- Aug. 11 to Aug. 23 Potomac Synod, Fannettsburg, Pa.
- Aug. 24 to Aug. 30 Camp Mack, Milford, Ind.

C a m p s

- June 30 to July 10 Dunkirk Intermediate Boys', Dunkirk, N. Y.
- June 30 to July 10 Dunkirk Senior Boys', Dunkirk, N. Y.
- June 30 to July 12 Mensch Mill Intermediate, Alburtis, Pa.
- July 6 to July 19 Johns River Valley Intermediates, Collettsville, N. C.
- July 10 to July 19 Dunkirk Intermediate Girls', Dunkirk, N. Y.
- July 10 to July 19 Dunkirk Senior Girls', Dunkirk, N. Y.
- July 14 to July 26 Shady Side High School, Mt. Pleasant, Pa.
- July 14 to July 26 Mensch Mill First Senior, Alburtis, Pa.
- July 23 to Aug. 9 Mensch Mill Second Senior, Alburtis, Pa.
- Aug. 11 to Aug. 23 Mensch Mill Young People, Alburtis, Pa.
- Aug. 18 to Aug. 24 Camp Mack Intermediate and Senior, Milford, Ind.
- Aug. 24 to Sept. 1 Mensch Mill Family Group, Alburtis, Pa.

For Information

MISSIONARY CONFERENCES

Hood College, Frederick, Md., and Ursinus College, Collegeville, Pa., Mrs. Edwin W. Lentz, 904 Schaff Building, 1505 Race Street, Philadelphia, Pa.

Catawba College, Rev. J. L. Levens, Chairman, 364 W. Lee Street, Greensboro, N. C.

Mission House, Rev. F. W. Knatz, D.D., Chairman, 2735 North 40th Street, Milwaukee, Wis.

LEADERSHIP TRAINING SCHOOLS AND CAMPS

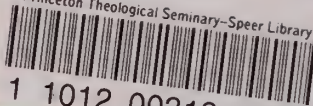
Board of Christian Education, 1505 Race Street, Philadelphia, Pa.

For use in Library only

For use in Library only

I-7 v.33
Outlook of Missions

Princeton Theological Seminary-Speer Library



1 1012 00319 3200